FC 917.03
C292
c.3

CARCLOGUE

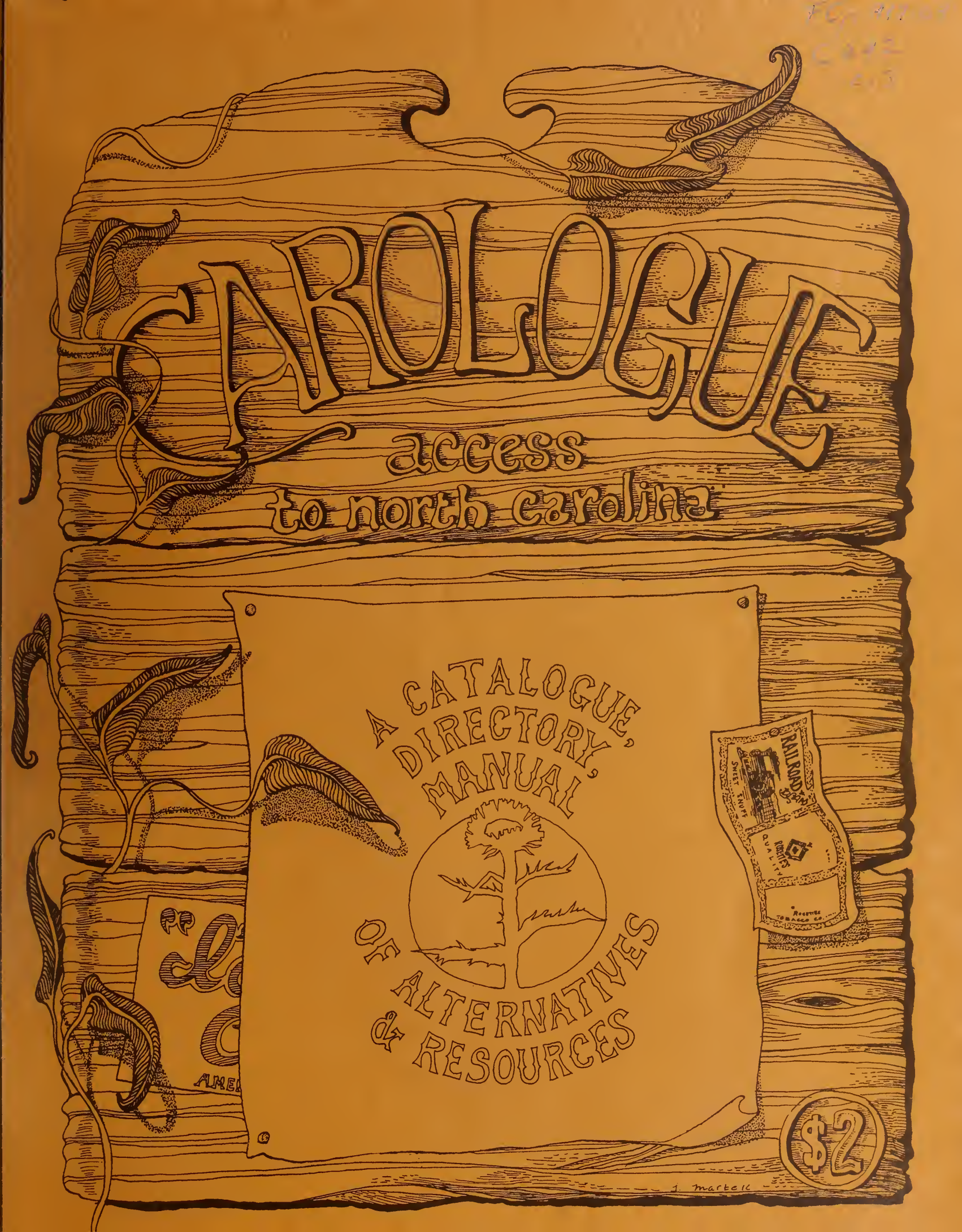
THE LIBRARY OF THE
UNIVERSITY OF
NORTH CAROLINA

THE COLLECTION OF
NORTH CAROLINIANA

F0p917.03
0292
c.3

This book is due on the last date stamped below unless recalled sooner. It may be renewed only once and must be brought to the North Carolina Collection for renewal.

FC 211.07
C442
no.3



CAROLOGUE:
access to north carolina

Bill Boyarsky

The resources included in Carologue *seek to put all of us more in touch: with ourselves and those around us, our region and its heritage, our dreams and those of others. While working on* Carologue, *we have termed them "alternative" resources, not because they offer a consistent opposition view, but because combined they offer a new direction for our lives. It is a direction with strong roots in North Carolina, roots which at present seem to be both threatened and newly appreciated. That appreciation is coming from many sources, often unknown or even hostile to each other. The effort to bring these groups together is perhaps the most important one facing North Carolina. We all must rely on those roots while building our future, building with innovation and experimentation, concern and caring.*

Carologue *is a compendium of resources reminding us of our past and describing struggles toward our future. Treat them as the friends they may become.*

compiled & edited by
Steve Hoffius
Arnie Katz
Durham

Copyright 1972 by Steve Hoffius and Arnie Katz
Box 6937 College Station, Durham 27708
Sponsored by the Duke YM-YWCA
A publication of Regulator Press

Front cover by Jan Martell

The Cheeses & Wines of England & France
with Notes on Irish Whiskey
John Ehle
A genial guide to making cheeses and wines at home, plus history, anecdotes and other interesting lore about two of man's oldest crafts

Copyright 1972 John Ehle. Reprinted by permission.

The Cheeses and Wines of England and France, with Notes on Irish Whiskey
John Ehle
1972; 418 pages; $10.95

Harper and Row Publishers, Inc.
10 East 53rd Street
New York, New York 10022

No other writer has managed to convey the sense of roots, of who and what North Carolina is and was, as has John Ehle. Without going on a nostalgia trip for the good old days (which we all know weren't all that good), Ehle reminds us that there is much we can learn from our past, much that is helpful not only in terms of establishing ourselves within an historical identity but also in very practical, every-day kinds of ways. The characters in Ehle's novels know some things about gaining control over their lives, about having a strong sense of self, about living in community. We can't copy these models but we can learn from them.

Having a sense of roots is important, and must not be confused with being locked in the past. They are, perhaps, opposites, for whereas having a sense of where you're coming from enables you to grow and to move, being locked in the past means, essentially, that you have no past that you can use. Ehle himself, for all the time and energy he devotes to researching the past, is very much in the present, and moving. In '63 and '64 he put his writing down for awhile, and worked as an advisor to then-Gov. Terry Sanford, developing many of the projects and programs for which the Sanford Administration is most fondly remembered by progressive North Carolinians.

His writings, which include a number of novels rooted in our history, also include several non-fiction books rooted in the contradictions of contemporary society. One, The Free Men, *chronicles the civil rights movement in Chapel Hill in the early sixties. The book is remarkable not only as an historical document on the movement, but even more for its pervading sense of humanness. Ehle conveys the reactions and perceptions of many conflicting persons in the town with an understanding and compassion which enables you to put the book down with an incredible sense of what the process*

About the Book

I have for many years written novels and have never written a book like this (nor has anybody else, I suspect), and my friends are wondering whether I am abandoning the main scheme of my life and following after strangers. No, not really. More simply, in eight years' time, purely as a hobby, I have acquired a stack of materials not available anywhere else which seemed to me to want to be a book, some sort of book, a book like this one, which describes how cheeses and wines have been made in homes for generations, and which shows, therefore, how you can make them in yours, with local modifications as you please. I have simply put the material together.

I gathered it in the first place because I am out of step with some of the noises and signs of this onrushing society we have in the United States. The French say the best is the enemy of the good, but we in our country have reversed all that, have managed to prove that the good is for us the mortal enemy of the best. Our best—the local and individual and traditional—is being battered down and strewn about by mass production and mass merchandising, and even most of our institutes and universities now teach the excellence of the new processes. Today our wines come from factories, our cheeses are made in factory presses. "What does it matter, if it tastes just as good?" some will ask.

And they *think* it tastes as good, which is the most discouraging aspect of all.

In France today each group of people—a family, a village, a town, a city, a department, no matter how small or large—has its excellent products which are its own, and which it makes for itself and will share with others. In America we come, lord knows, from all the countries of the world, yet we are willing to settle for products that are mass produced and mass distributed, so that the people of the families, the villages, the towns, the cities, the fifty states are now all opening the same infernal cans and boxes, the same frozen concoctions, the same plastic stoppers, and throwing out in all our many places tons of the same wrappers.

Isn't it a pity that out of our potentially rich diversity comes such protected sameness?

Perhaps no book will correct this malady. But I like to think that we will use this book, and others, and other means, to begin turning ourselves around, and that we will begin to make one or two essential things for ourselves. However, if you do nothing more than daydream about making them, I will accept that, for even daydreams will help; daydreams are attitudes, after all, and have influence. I admit myself that I spend as much time daydreaming about making wines and cheeses as I spend making wines and cheeses.

Five years ago when I first became interested in making cheeses, coming to this out of an interest in making wines, I was surprised to find that there were no instructions available. In a used-book store on Fourth Avenue in New York, finally I found two old, dusty, crumbly English booklets, which were most useful, and since then I have collected from every conceivable source—at least every source conceivable to me in Europe and the United States—the traditional procedures for making the best cheeses of England and France, and I have brought them together in this book.

Instructions for wine making are readily available in other books. I have, however, gone back to original sources here, too, in order to find how the best home vintners of France and England make wines, and my discoveries now and again vary significantly from the ways recommended by those modern books on home winemaking which look to factory methods rather than home-vintner methods for guidance. As a rule, the best wines, as well as the best cheeses, are made in homes, not factories.

Not all the wines and cheeses are practical for home making today, though admittedly all of them in the places of their birth are made in homes by families. Some require a small press; some a large press, some a cellar, some a temperature- and humidity-controlled curing room, and so forth; not every home can provide what is needed, not for the more difficult varieties. I will enter these varieties regardless, because all about us are ingenious individuals who might figure out ways to use them; there are in this country many citizens waiting for a new opportunity to prove themselves: young people in communes or on their own, retired people, women who have more talent than opportunity to use it, and others—the fantastic assortment called the American people.

I will include a wide variety of cheeses and wines also because one reflects on another; each adds light to both these ancient crafts. They are related. They even share much the same equipment and require much the same temperature of their makers and serve each other well and comfortably in the making, the curing, the conversing, and finally, if all goes well, in the eating and drinking. I like the companionship each produces, too. Not for long will you be alone if you are making wines or cheeses, for these processes are festive occasions, and your home soon becomes a rallying point for family and neighborhood. People want to help. There seems to be in us all a romantic throbbing which attracts us to these ceremonies. In a time growing colder, and at a time when we grow older, I like such warm sensations and companionship, and the sense of accomplishment both the companionship and the manufacture bring.

I will at times give two methods for making a cheese, a contemporary and an old one, since changes in cheesemaking since 1940 have been drastic, particularly in England. The war brought about some of these alterations, and mechanization has brought

of social change in North Carolina really entails. Though certainly not a blueprint for change, the book does let you know what and who you're dealing with.

Below is a rather long exerpt from Ehle's newest book on wine- and cheese-making, due to come out in mid-October, 1972. The chapter is mostly a narrative describing a day Ehle spent with a woman up in the mountains, describing in step-by-step terms the process of making cheese, with explanations along the way. It gives you all the information you need to make your own. The rest of the book involves directions for making almost any cheese or wine you've ever heard of, plus some whiskeys, all in a very engaging, often anecdotal style with lots of historical background to boot. The recipes seem clear and straight-forward, and while we haven't tried any of them yet, we have, to our delight, sampled Mrs. Kirby's cheese. This is most probably the finest book on cheese-making there is.

The Preface to the book is also included, because in some ways it is our preface, too. Ehle points to a direction—the direction of taking some measure of control over our lives—which is central to what we, working on this catalogue, are about. Clearly, making your own cheese is not going to liberate you or revolutionize your community. Yet, it seems to us that each step we take toward defining and creating our own lives, each time we reject what they want to sell us and fulfill our own needs, it brings us a little more control, a little more power, and a little further away from allowing ourselves to be pre-packaged into plastic wrappers and made to eat shit.

In this particular case, of course, we are talking quite literally about eating shit, since most of the cheese and anything else we buy in the store has had the life processed out of it, is not food but the excrement of some huge factory which gobbles up food and digests it and shits it out in plastic baggies. Refusing to eat all the literal and figurative shit and creating alternatives to it is what we're all trying to do.

ajk

Other books by John Ehle:

Move Over Mountain; William Morrow & Co.; 1957; out of print.

The Survivor: the Story of Eddy Hukoy; Holt, Rinehart & Winston; 1958; out of print.

Kingstree Island; William Morrow & Co.; 1959; out of print.

Shepherd of the Streets; Sloane; 1960; out of print.

The Landbreakers; Harper and Row; 1965.

The Free Men; Harper and Row; 1965; out of print.

The Road; Harper and Row; 1967.

Time of Drums; Harper and Row; 1967.

The Journey of August King; Harper and Row; 1971.

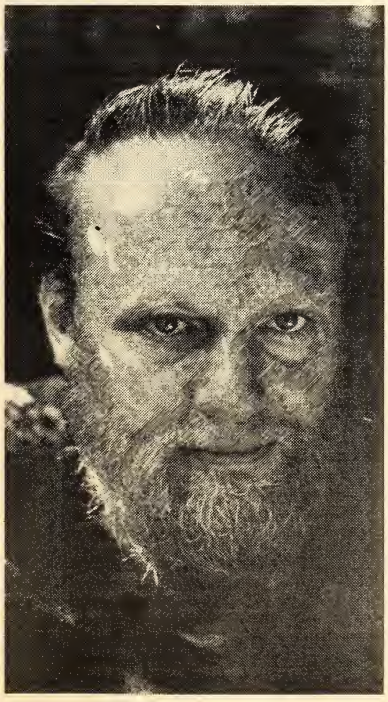
Note: Several of the mountain novels may be out soon in paperback by Avon Books.

about others. We can easily lose, if we don't take care, some of the great English cheeses, so I have recorded here old as well as, on occasion, new ways. A given round of cheese has a short life, a year or two at most, and memory is a poor repository for the taste of a Cheddar or a Cheshire or a Derby. We like to think a farmhouse Cheddar today is like the farmhouse Cheddar of our youth, or our father's. Well, it is not, as I will show, but I will show how both the old and the new can be made.

We are all served more and more by factory machines, maybe inevitably, and by schedules, even our own, and in time, as has often been pointed out, we come to serve them. Some of us are becoming chafed by it all. We seek to reaffirm ourselves, to do and make for ourselves, to find new ways to do so—many of them admittedly old ways, but new and revitalizing ones to us and our friends. We want to find out how the basic components of our lives are made and come to us to use. We seek to become part once more of the processes, and possessors once more of the details of our own existence. This desire is natural and is as it should be, and this book is meant to help along that way as it wanders through two ancestral countries of my own and two ancient food territories created over the years by hungry, thirsty men and women, makers of genius and not much genius, many of them flirtatious dairymaids and shiny-faced farm boys, who have together left for us a wonderful lot of lore and goodness.

No, I have not made all these cheeses and have no idea that I will. Nobody has made all of them. I would not care to enter into such a lot of milk and curds and whey, except in my fantasies. I have made six of them, all successfully except one, the Colwick, which had disastrous, nose-tingling results once I tried to cure it. It was in the slipcoat process that my sense of world-rightness deserted me, or that its sense of world-rightness deserted it. I suspect the room was too cool. I prefer to think about the cheeses I made successfully, all of which were miracles.

What I have done in this book, what I admit to trying to do, is what, being a writer, I know best to do: I have done the research necessary to find out how these fifty or sixty cheeses were made by families—and most of them still are being so made—and I have set down the methods exactly. Can you now do these cheeses? Yes, you can, if you have access to absolutely fresh milk and follow the same processes, the instructions. There is nothing uniquely intelligent about the farm families of England and France,



Nicholas Dean

and there is nothing exclusive about the cows of Cheshire or the fields of Normandy. Local conditions do contribute, but not decisively, not with the controlling consequence of wine grapes, for instance, in winemaking. You cannot make in Indiana or Georgia or New Hampshire a wine as good as the French can make—it is not ever done; but you can make as great a Cheddar as was made in Somerset in the golden ages of Cheddar, and a Stilton as good as any, and a Camembert to equal a Normandy product of the old farm makers, if you meet the needs, those here set down.

There is, of course, a body of opinion to the contrary, but that is exactly what it is—a body of opinion. Connoisseurs are valued for their opinions, which are largely based on their instincts and senses. I would not care to pit myself against them or compare myself with them—I would not like to be a connoisseur, anyway, because hosts don't dare serve you any cheese or wine at all—but I do feel obliged to tell you that when a connoisseur says in a book that a Stilton is made from milk taken from cows on certain fields, or that milk for Camembert is heavily enriched with cream, that he is arriving at these facts from his sense of taste. Indeed, Camembert is made from partially skimmed milk and Stiltons' cows are today found in all sorts of places. It is all very well for the consumer of Stilton or Camembert or whatever cheese to think he is participating in a mystical or enriched experience, but you can't make cheeses that way, and you will do better to use the connoisseurs' books to decide how to appreciate cheeses and this one to decide how to make them.

I am interested in your successes, and in your devices and contrivances and innovations. What information you share with me, I will share with others, insofar as is practicable, in future editions of this book or in other books, if you will write me. Please do not, however, come to see me. I use this mountain place to write and expect to start a novel any day now.

JOHN EHLE

Penland, North Carolina 28765
April 9, 1972

P60835

Small Holder Cheese

You can make this lightly pressed cheese easily enough, even on your first try, and it is quite a good one, a semisoft cheese with a fresh, mild taste which can be pressed into almost any shape, of any size. You will need a canning kettle—one of the lightweight black enamel pots that are purchasable inexpensively—or some other vat or cooking pot that will hold five or more gallons of milk. Any material will do.

You will need a thermometer that will register up to 90 degrees Fahrenheit. Take the one off the wall if you have no cooking thermometer at hand.

You will need fresh milk, taken from some dairyman's cooler, I suspect. Store-bought milk often is not fresh enough and always is two or three times as expensive. Get it as it arrives, if you buy it from a city dairy.

You will need rennet, which is a natural chemical found in our stomachs and those of other milk-consuming creatures. Usually it is commercially obtained from the fourth stomach of sacrificed calves and is available as a liquid extract at some drug and chemists' stores, and even from cheese factories if you ask politely, and through the mail (see Appendix 3 for markets for the various items I mention). It will keep in your refrigerator, losing about 10 percent of its power each year.

You will need coarse salt or table salt, non-iodized.

You will need a knife whose blade will reach to the bottom of the vat you plan to use.

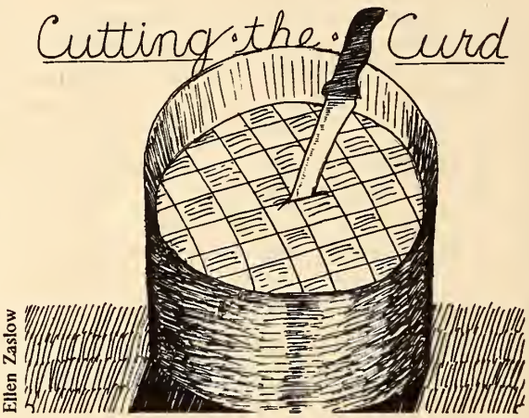
And a press—a lard press or small wine press with a tin or plastic sleeve. If you don't have one, a well-washed paint can or coffee can with holes punched in it, to serve as a mold for the cheese, will have to do.

And a pot of coffee or tea, to keep you company as you work.

It will take four hours to make the cheese, so you will need that much time.

Rather than laying down procedural principles for cheesemaking—I have put such notes in Appendix I, and you can go back there and refer to them whenever you like—I suggest we start by visiting a cheesemaker while she works in her kitchen. The cheesemaker I have chosen to visit lives near my home. Her name is Lydia Kirby, and Mrs. Kirby is the only cheesemaker I know in the mountains of North Carolina who makes cheeses using an old English recipe.

The milk she uses is delivered to her home on cheesemaking mornings by a neighboring farmer. For two cheeses she uses 16 gallons of milk from his cooler. Essentially, since it has been chilled immediately and kept at low temperature, it is quite fresh. The farmer leaves it by the mailbox in two milk cans.



Ellen Zaslow

Mrs. Kirby lives alone now that her husband is dead. Occasionally her sister visits her from Baltimore or her son or daughter-in-law comes in from the next house down the rural road, but the white two-story house itself is all hers now, as is the work of making these cheeses, and even carrying the milk up from the road.

This past summer I drove up to sit in her kitchen and go through the process with her from start to finish. I arrived about 8:30 a.m., and by then she had put the milk on the electric range to warm.

"I take an hour to heat the milk," she told me. "I always wash up my dishes while my milk's awarming." She is gray-haired now, in her sixties. In stature she is average height for a woman, or maybe a bit shorter. Wearing a loose-fitting housedress and slippers, she seems thin and neat and small.

"I put the milk on at 8 a.m.," she said. "I stir it now and then to keep it from scorching or sticking but mostly I wash up."

I sat down at a table, one with a clean white cloth on it—everything was clean here—and began to write down what she told me so I could put it in this book. Mrs. Kirby's cheese is different from most other cheeses and is quite good—semisoft, loose textured, and with a mild tang to it. Also it has a good-tasting, edible rind.

"I put two eight-ounce cups of cultured buttermilk in the milk when I set it on the stove," she said. "That helps to get its ripening started. I buy cultured buttermilk at the store. You can buy starter from a company that makes it or you can make your own starter from skimmed milk, which you let sour, which is what my mother did. If the evening's milk had been kept at 60 or 65 degrees overnight, I wouldn't need any starter, or not much. I've asked him to leave the milk out at least an hour or two while he finishes milking. Milk has to ripen."

Out of the refrigerator she took a pint canning jar of rennet, a brown-colored liquid. Rennet and salt are the only two chemicals added by most home cheesemakers to their cheeses. "I mix half water with it when I buy it," she told me. "That makes measurements more accurate. It takes only 3½ teaspoons of full-strength rennet for this much milk. I use 7 teaspoons of my mixture." She measured out the rennet, mixed a cup of water with it, and poured equal quantities into the two 8-gallon enameled canners. A thermometer measured the milk's temperature as being 90 degrees.

She turned the two electric burners to "simmer." "I try to keep the temperature at 90 degrees," she said. "I used to rennet at 86 degrees, but the cheese factory in West Jefferson told me I could rennet at 90 degrees and it would do quicker. I stir it for five minutes and five minutes only, because it starts to coagulate soon after that." She began stirring. "The old people around here, in the old days, started making cheese when the cows came in fresh in spring, when they were first put on pastures again. Every-

Homecrafts
Stratford Center
Winston-Salem 27104
(919) 722-7271

This shop sells supplies for home winemaking, beermaking, and cheesemaking. It is an independent shop, not affiliated with any franchiser, and this permits us to carry a wide range, at prices as low as anybody's, lower than most.

We carry a complete stock of winemaking and beermaking supplies: grape concentrates from France, Spain, England and California; 20 different sorts of yeast for winemaking; all the necessary equipment and testing devices; beer ingredients from Scotland, England, Germany and USA.

We also have everything you need to make your own cheese and stuff your own sausages, as well as a wide selection of books and recipes and plenty of free advice.

Come browse around, chat with us, or write for our free catalogue for mail orders.

Dan Bly
Winston-Salem

A new division of Homecrafts has just opened, with what must be the largest stock of spices and herbs in the state, 96 of them in all, all of them in bulk, pretty much everything from arrowroot to woodruff (or Yerba Mate if one includes teas), sold at the shop or by mail, by the ounce or pound. They even have frankincense and myrrh, and both cultivated and wild ginseng. Also, Brazilian, Guatamalian and Columbian coffee: green beans for those who want to try their hand at roasting them, either at the shop or at home, and beans roasted by the American, French Market, and Espresso methods. Hours 10-6, Monday-Saturday.

John Ehle
Winston-Salem

KITS

Those who haven't started to make wine or beer might find the price list of even a small shop intimidating. For that reason we have put together sample kits, and we give a discount on kits, five to ten percent. We have several.

Kit Number 2 (2 gallons of wine) $17.50
1 copy of First Steps in Winemaking
1 2½-gallon plastic vat
2 one-gallon cubitainers
2 fermentation locks
2 drilled rubber bungs
1 hose for siphoning
1 hydrometer with jar
1 Vinty hand corker
12 #9 corks
1 Montrachet yeast packet
1 packet of 20 Campden tablets

Kit Number 2A (2 gallons of wine) $13.00
Same as Kit Number 2 except concentrate is not included

from Homecrafts catalog

body made cheeses. Some of them skimmed their night's milk but left the cream in the morning's milk. I've been thinking of experimenting myself but haven't done any of it yet. My mother didn't have a thermometer. She tested the milk with her elbow; when it no longer felt chilly to her elbow, she put in the rennet."

Mrs. Kirby placed the two potlids under the hot-water tap and let them warm that way, then she put them on the pots. "You have to experiment a bit with your milk and rennet. The rennet will curdle the milk; I like to get a thick curd in thirty minutes. It will begin to coagulate in one-quarter to one-third that time. You can tell when it starts if you let a piece of a toothpick float on top of the milk; when the coagulation starts, the toothpick will stop moving. You can time how long that takes, then multiply that time by 2½ to judge how much longer you will need to wait. If it takes eight minutes to stop moving, then it will take eight times 2½ more minutes to be ready. That's twenty more, or twenty-eight from the time the rennet was put in. If it takes longer for the curd to set; if it takes less than eight minutes, you might want to cut the curd sooner."

She turned the heat off under the burners, or the eyes, as she called them. "I use enameled pots. You can use tinned pots. You might be able to use stainless steel. You can't use aluminum without eventually damaging the pots. Some of the old people used brass kettles, but in them you would have to keep the milk warm or it could 'brass.' The cold milk takes on a brass taste from the brass kettle, but warm milk doesn't seem to."

The milk was coagulating sooner than Mrs. Kirby's ideal eight minutes. This didn't seem to bother her very much. "The next time, I can use less rennet," she said.

By 9:30, one-half hour after renneting, the milk had become a firm, springy custard. "This is ready to cut," she said, "but I'm in no hurry to cut it."

I noticed in this matter, as in nearly all phases of Mrs. Kirby's cheesemaking, a contented, delaying tactic in her work, as if she intended to give the milk all the time it might need fully to mature, or herself something to do for the full morning.

"When the curd is ready to cut, it will break before your finger when you run your finger through it. If you're going to make cheese, you have to get your hand in it." She moved her forefinger slowly through the custard-like mass, and a tiny split opened just before her finger. She put her forefinger into the curd, and raised it, and the curd split neatly.

The next stage was to cut the coagulated mass into small pieces. For cutting the curd she used a long kitchen knife. She inserted it vertically into the mass and made a single cut, from top to bottom, then parallel cuts until the curd in one pot had been sliced into ½- to ¾-inch slabs. She then cut crossways, again using ½- to ¾-inch swipes of the knife. Finally she used a slotted spoon to cut horizontally. She slowly moved the spoon through the mass in the pot, cutting, while with her left hand she turned the pieces of curd, breaking up those that were oversize, until the curd was broken into relatively even-sized cubes.

Then she did the other pot in the same manner. "If you have a cheese knife, you can save most of this work, but I keep thinking I won't be making cheese long enough," she said. "My mother just stirred it up with a wooden paddle when it got ready. She never cut it. If you cut it too quick, you won't get all the cheese out of your milk that you ought to have. These are thick, firm curds—if it is much softer than this, it takes longer to make. My grandson, when he visits, loves to see me do this, make the milk come up in squares, and he likes to taste the fresh cheese." She returned the pots to the stove, with the burners set at the lowest point, on simmer, so they would heat the curds and whey slowly.

The time was 9:45. She made a cup of coffee for me and a glass of tea for herself. Every now and then she would stir the cubes of curd with her hand to keep them broken into sections. I have known people making this cheese who would increase the temperature of the curds and whey more rapidly, to get the work done, but Mrs. Kirby seemed to be content with her occupation. She ate none of the curds, I ate quite a few. They had a mild, rich, custardy taste, with a natural sweetness. They had a very soft texture at this point, almost like a cheese, but a type of cheese unobtainable at any store.

The cubes exude whey, so by 10 a.m. each pot had several quarts of whey floating on the heavier cubes of curd. Two or three cups of whey Mrs. Kirby poured off into the sink. "I might stop making cheese, because it's difficult to carry the milk in. Sixteen gallons of milk, and I have a bad back, a disk wearing away," she said.

She kept turning and stirring the curds in the two pots with her hands. "I would make the cheeses in a single pot if I had a pot big enough, and an eye big enough to heat it with." She poured some whey into a dishpan, then into the sink. "If anybody wanted to keep hogs, this whey is awful fine hog food. When my husband was alive, we kept a few hogs."

The temperature was rising slowly in the pots. At 10:10 the thermometer registered 94 degrees. Mrs. Kirby said her thermometer was not really accurate; she estimated that the temperature was closer to 90 degrees. She preferred to work by feel, she told me, by touch and instinct. "It begins to stick together on you, so you keep stirring it, and keep it separated as best you can. I suppose you don't have to stir it so much, but I don't have anything else to do and would as soon be stirring."

I drank coffee and watched her. Hers was a bright, sunny kitchen, with nothing in it that Mrs. Kirby didn't use every day, or so I felt. Outside the open door flowers were blooming.

"My mother made this type of cheese and called it homemade. Everybody then made 'homemade cheese.'"

"Where do you get your milk?" I asked her.

"It's cheese milk, it's not Grade A milk. For cheese milk the cows have to be tested but you don't have to paint the inside of your barn and all that. I can buy cheese milk for thirty-five to forty cents a gallon, while Grade A milk would be higher, almost twice as much. I use the same milk they use in the cheese factory in West Jefferson."

Mrs. Kirby insisted the temperature of the curds and whey was 90 degrees; the thermometer indicated that it was 95 degrees, and by now it should have been much higher, but obviously to Mrs. Kirby time didn't make much difference. "The curds are getting tougher," she said. "If you turn the temperature up too fast, it makes a tough, dry cheese. Later I will turn the temperature up but not until the curds get tougher. If I had it all in one pot, it might be easier, but after all, it would take just as long to make it."

Now and then she dipped some whey off the pots, simply so she could begin consolidating the

---

Sauratown Mountain Vineyards, Inc.
PO Box 505
Rural Hall 27045
(919) 969-5888

John Ehle first told us about George Toler and his vineyard, and desribed him as "the largest grower of French-American hybrid grapes in the Southeast."

Toler's catalog is fascinating. He sells vines which will produce grapes for red wine, rose, white wine, and many grapes that can double as both wine and table varieties. He offers planting and growing instructions and is extremely helpful.

When we talked with him recently he said that he and Dan Bly were talking about the possibility of Bly carrying some of the grapes in his fine shop, Homecrafts: Winemaking. A dynamite combination.

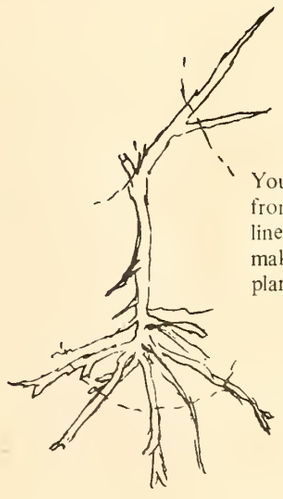
sgh

BACO #1 (Rip. X Folle Blanche) early. Vine of prodigious vigor with huge leaves resembling those of its riparia parent. It is practically immune to the mildews and black rot, save for an occasional touch of mildew at the apex of the bunch and a spot or two on the leaves. The small berries are borne in long, loose clusters, usually shouldered. The fruit normally shows 16-18 percent sugar, and acidity a bit above the average. Crushes easily and gives a high yield of must. Crushed grapes always ferment rapidly and cleanly. The young wine is bright in a minimum of time. The wine has a clean flavor, an attractive slightly spicy but non-foxy aroma, and deep rose color. It gains quality with aging. Since the vines are so vigorous, they ought to be planted at least ten feet apart in the row.

PRICE PER ROOTED VINE – ONE VARIETY
(EXCEPT ON VARIETIES AS INDICATED)

1 - 25 plants	$1.50
26 - 100 plants	1.00
101 - 250 plants	.75
251 - 500 plants	.60
501 - up plants	.50

SHIPPING MONTHS – MARCH & APRIL



Young vine as received from nursery. Dotted lines indicate cuts to make preparatory to planting.

from Sauratown catalog

curds in one of the canning kettles. "This time of year the milk won't make as much cheese as it will in the fall of the year. The grass is tender now and succulent, you know. In rainy weather not as much cheese comes from milk, either. Another thing, if you don't feed cows on dairy feed as well as grass, you'll get a grassy taste. You ought to feed them some dairy feed even if they have all the grass they can eat."

I realized Mrs. Kirby couldn't read the thermometer; apparently her sight was such that she could hardly focus on the numbers.

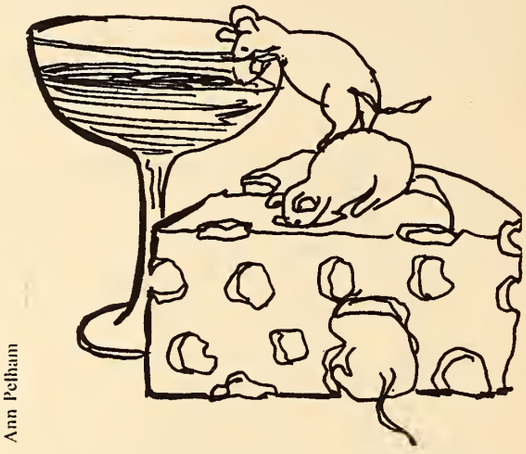
She got a piece of cheese out of the refrigerator, an over-dyed cheddar made at the cheese factory in West Jefferson, one aged six or more months, she said. I cut off a small piece and found it quite good.

"Cheese ought to be warm when you eat it; homemade cheese ought to be room temperature or warmer," she said. She took the slab of cheese away from me and set it in the kitchen window in the sunlight. "My homemade cheese will last three months after it is cut if it's kept in the refrigerator. I don't age my cheese. Old people sunned their cheeses a week, then kept them around the house a week or two, then ate them. You can age them for months if you want to, but you have to wipe mold off of them, or wax them. You shouldn't try to age them if they have cracks, but in spring and fall I rarely have trouble with cracks. If you wipe a cheese with a cloth wrung out in vinegar water, it won't mold so bad."

10:55. The thermometer said the curds and whey were 98 degrees. Mrs. Kirby didn't seem to think so. They were not that hot, she said. "The old people started making cheese in May when they put their cows on grass, and they would make it late enough so they would have cheese for Christmas. Then they would be out of cheese for a while. People born here in the mountains begin to crave cheese when the weather gets warm. A lady in West Jefferson—her mother used to make cheese—called me in March and said, 'I want you to save the first cheese you make for me.'"

Mrs. Kirby stirred the curds and whey. Sometimes she would dip some whey off into a pan, which once or twice she emptied into the sink. As she dipped whey out of one pot, she would move the curds from the other pot into that pot, so by 11 o'clock she had all the curds in the same one. It occurred to me that this variation might change the cheese and increase the time needed for the bits of curd to develop acidity—which it does, as I point out at the end of this chapter when I describe a faster way.

The thermometer registered 99 degrees, but Mrs. Kirby didn't believe it. I judged it didn't matter to her, so long as the curds were gently, very gently, without haste, maturing, which meant losing some of their custardy quality and taking on a tinge of toughness.



Ann Pelham

At 11 o'clock when all the curds and some whey were in a single pot, Mrs. Kirby began to dip whey from that pot, a cup or two every few minutes. "I have cheese clients as far away as South Dakota. Their relatives live near here and mail the cheeses to them."

I asked her how much cheese she made a year ago. She said she had made as much as 1,000 pounds in a year.

11:25. The temperature in the pot was at 100 degrees. "As I take whey off, the temperature rises," she explained. "This 'Guernseyed' milk just won't make cheese at 100 degrees. I used to use pure Holstein milk, and it will make at 100 degrees, but this milk has some Guernsey in it and I have to heat it higher than that. The milk is 4 percent fat. I wouldn't mind to have milk with less than that. If it had more than 4 percent, the cheese would take even longer to make and would be too greasy. The 4 percent milk will make at about 104 degrees. A 3½ percent milk is what I prefer."

Mrs. Kirby now and then would stir the curds with her hand, and now and then she would dip off some whey. "As it gets done, curds float a little and won't mat so easily. You want to wait until it's spongy. When it's ready, if you squeeze a handful together, it will easily break apart when you open your hand."

At 11:32 the temperature was 100.5 degrees. "It's not hot enough yet. Holstein milk will finish at this. Guernsey milk won't finish at this, even if we wait. It's got all that butterfat. It's got to get hot enough to cook it. Holstein milk will make a whiter cheese, too. I used to use some coloring in my cheese; I prefer a cheese that is yellow—I don't know that I prefer as dark a yellow as the cheese factory's in West Jefferson. But I don't color my cheese now because I don't like to eat the coloring."

She dipped off some more whey.

"Sometimes the old people would color their cheese. I told you they didn't age it long. Most of the old people liked it fresh. There are six or eight or ten days when it has a sour or bitter taste; if you cut your cheese and it has a sour taste, wrap it up and put it in the refrigerator or spring house and it will cure itself. The old people didn't age it because, for one thing, they got hungry for it, and for another, they had no place to store many cheeses."

At 11:43 the temperature was 101 degrees. The burner was set to the next to lowest position. Mrs. Kirby took another cup of whey out of the pot. I found that the curds, when chewed, had begun to give a squeaky sensation on the teeth.

"My husband liked sweet curd better than cheese. He'd take a bowl of curds like this and eat them."

She took another cup of whey out of the pan.

"Old people took longer to make cheese, up to two hours longer. I used to take longer. Renneting at 86 degrees takes longer. It's just a longer process."

She left the cheese and got ham biscuits out of the cupboard.

"I don't fix much lunch. My husband could make a lunch of biscuits, preserves, honey, and fresh cheese."

She stirred the curds gently.

"I have some strawberries that have been thawing from being frozen, and some homemade lemon pie

---

Brew It Yourself

Leigh P. Beadle
1971: 101 pages. $1.95 (paper)

Noonday Press
Farrar, Straus & Giroux, Inc.
19 Union Square West
New York, New York 10003

Good practical guides to home manufacture of beer are rare. A good one written by an American was unheard of *until this one by Chapel Hill's Leigh Beadle. Probably the 1796 federal law against beer making at home has discouraged other writers, but Mr. Beadle has come to the aid of the home brewer with sound techniques and tested recipes. He enables us all to graduate from the "homebrew" of prohibition origin to the making of beer of excellent quality, comparable to German export beers. Bavarian laws prohibit the use of sugar in beer making, and this book is the first I've seen which condemns the use of sugar. Instead it advocates a combination of malts, good yeast (not bread yeast,* please!*), hops and water. If you number yourself amongst the legion of basement brewers in our area, arm yourself with* **Brew It Yourself** *and win the war against inferior beers.*

Dan Bly
Winston-Salem

WATER

The quality of the water used is of prime importance in brewing a high-quality beer. Many of the world's best breweries are located in areas where high-quality water is available. Coors beer from Colorado is renowned for its light taste, which is due to the mountain spring water used in it. The makers of Pearl beer, which is produced in San Antonio, Texas, pipe in pure artesian-well water from many miles away to achieve their beer's high quality. You may not be so fortunate as to have access to such excellent water for your brewing. If the tap water in your area has a good taste, go ahead and use it. If it has a decidedly mineral taste, you may want to find a suitable alternative, as any taste in the water is naturally imparted to the beer. If you know anyone who has well water that is clean and pure-tasting, this will certainly be worth the trouble to acquire. You may have firms in your area, especially if the water from the faucets has a very bad taste, that specialize in delivering pure spring water or treated water to homes and office water coolers. You can arrange with them to fill up your carboy every so often at nominal cost. Another alternative is to purchase a water filter and use the water right out of the faucet. The type to buy is a Polymer Ion Filter. This will filter out ninety-five percent of the minerals (including iron, which hinders good fermentation) and effectively remove undesirable tastes. The unit generally costs less than twenty dollars at scientific or hospital supply firms and lasts for 4,000 gallons, or about twenty years' worth of brewing. This filter is not a mandatory item, and you may not want to go to so much trouble initially to find good water; but later on, when you become more of a perfectionist in your brewing, you may want to put this information to use.

from **Brew It Yourself**

I made yesterday, that has kept. That was my husband's favorite pie."

I ate ham biscuits and pie and warm Cheddar cheese and fresh cheese curds and drank coffee. Mrs. Kirby ate little of anything.

At 12:20 the thermometer said 106 degrees. The curds were tougher and left a more definite squeaky sensation on the teeth.

"It has a silky feel now as you run your hands through the curds and whey. My grandson says it tastes like silk, too, when it gets close to being done. It breaks apart easily when you press a handful of it. Can't you feel that it's silky when you run your hand through it? See how it squeaks even in your hand?"

The temperature rose to 108 degrees, according to the thermometer. Now the 8-gallon pot was about three-fifths full.

"I never get it higher than this temperature, whatever it is," she said. "I never watch the thermometer close, but I can tell by feeling when I'm not getting it hot enough." Gently she squeezed a handful of curds, then released them. She was able to break them apart easily.

The curds had a springy quality to them, and when chewed they actually did squeak.

"My sister tried to make cheese and couldn't make it. She came and watched and I said 'You'll have to put your hands in here, go by the way it feels.'"

12:25. It was now time, Mrs. Kirby decided, to free the curds of the whey entirely. "If I had a big 3- or 4-gallon colander, it would be easier, but I told my daughter I doubt if I'll be making cheese that long. I've watched at country auction sales, but I've never seen one come up for sale."

12:30. 106 degrees. Mrs. Kirby still had not poured all the whey off the curds. I judged a quarter of the mixture was whey.

12:35. She removed the pot from the stove and set it on the table.

"You have to salt it while it's warm so the warmth can melt the salt," she said. "The salt stops the acid from developing further. You want very little salt, only enough barely to taste. I use rock salt, fairly fine ice-cream salt. I don't use regular table salt, but it's best to use a coarser salt, which melts slower and gets more generally through the cheese. You don't use iodized salt, for that will taste in the cheese."

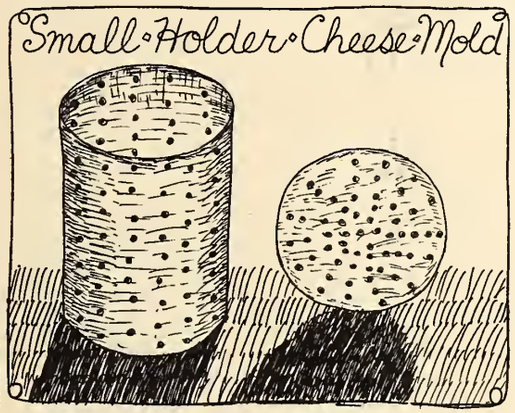
Mrs. Kirby didn't seem in a hurry to salt the cheese. She got out a half-pint of dandelion wine that somebody had given her years ago. She was more concerned about my lunch than her two cheeses.

"Do you know what dandelion wine's supposed to taste like?"

I admitted that I did, but wondered if I knew much about a three-year-old dandelion wine kept in a half-full pint jar.

"My son tasted it two years ago and said it was not ripe yet. Mr. Watts Hill tasted it last year and said it was just right. I don't know how it is this year."

The wine had a delicate, tantalizing aroma. It had a dry, almost puckering taste.



Ellen Zaslow

"How can I store it? In the refrigerator?"

"I would use it," I said. "It won't get any better."

She seemed to be inclined to want to store it.

"You might put it in a jar that it fills to the brim, to keep air off it," I said. "Air's likely to spoil it."

"It's had that much air on it since last year," she said, and put it back in the refrigerator.

At 12:40 Mrs. Kirby drained the whey off the curds completely. "If you let it cake, you have to shred it. It wants to cake, but I try to keep mine stirred up. If I had a big colander, it would save a whole lot of work. You see how it begins to look creamy. As it cools, some butterfat comes to the surface of the individual curds. It gets more yellow then, and it gets more oily."

She kept breaking up the curds as best she could, working at one edge of a developing cheese mass, a spongy cake. "If I had a cheese mill, I could mill the curds. This is the hardest part of the process."

The curds were squeaky when chewed and had a dry, flat, uninteresting taste. They seemed to be matting rather severely, but Mrs. Kirby was unconcerned.

She broke up half the matting curds, enough for one cheese, broke them into grape-sized pieces. "I will use 2 level tablespoons of salt for this 5-pound cheese. I use more salt if the whey is heavy in the curds, because when it's pressed the whey carries some of the salt with it. For a 5-pound cheese I break up about 6 pounds of curds or more and mix 2 tablespoons of salt with it. You don't want to taste the salt much at this stage, because the cheese presses down."

Once salted, the curds began to sweat. They developed a creamy coating. There was only a slight taste of salt, too little in my opinion. The curds were even more squeaky than before. When Mrs. Kirby referred to the toughness of the curds, they were not "tough" in any pure meaning of the word; they were quite moist inside, actually.

Mrs. Kirby set the 6 pounds of salted curd aside and began to break up the matted cake that remained. "If I had a larger pan . . . This is the hardest work of all. My hands get so tired I have to slow down. If I had a shredder, I'd shred it. But then I would have to wash the shredder. When I eat cheese, this cheese right here is what I eat. Can't you eat another bite? If the curd is good, the cheese will be good."

By 1 o'clock Mrs. Kirby had two pans of salted curd. She got out two small presses, one metal, a cast-iron round sausage and lard press, and the other a rectangular wooden contraption which she said had been made by the husband of a cheese lady who lived across the river. "I've got another little press that makes a 5-pound cheese, but its tin basket broke and I've not been able to get it fixed. I used it without the basket and the cheese cracked the metal side of the press, but I can still use it if I can get the basket fixed. Then outdoors I've got a little press that would make a 2-pound cheese that I bought in a junk shop up in Maryland. It's so little I don't know what it was made for, but it's all rusty. My dog likes this whey with the cream in it: the first

---

Cherokee Cooklore
Mary Ulmer & Samuel E. Beck, Editors
1951; 71 pages; $1.00 (paper)

Published by Mary & Goingback Chiltoskey
in cooperation with
The Stephen's Press
Box 5655
Asheville 28803

One of the reasons I like this book is that for practical purposes, it is worthless. It is not a Cherokee cookbook, with which you in your Charlotte suburb can prepare an Authentic Indian Meal, just as the Cherokees have for many moons. It doesn't offer to teach you ancient Cherokee recipes or techniques, it simply quotes a number of fine Indian cooks explaining how they prepare their foods. It is all to the credit of the book that no attempt was made to include exact measurements, cooking directions, or more commonly-used ingredients. These are the basic verbal instructions of Cherokee cooks and as such are but a small part of their cooking lessons. Real *Cherokee cooking can only be learned at Big Cove and even then most whites would hate the food that was prepared.*

This book is refreshingly useless and yet filled with interesting material, including a story of bean bread making, as told in 20 photos. The 71 pages comprise one of the few legitimate things that whites have access to which offer an insight into the Cherokee culture. It is both a bow to the flood of tourist-oriented curiosity and a mocking laugh. "Silly white," it seems to say, "you can't do anything with this book." The important lesson for us to learn is that while we can't "use" this book, it is still of importance to us.

sgh

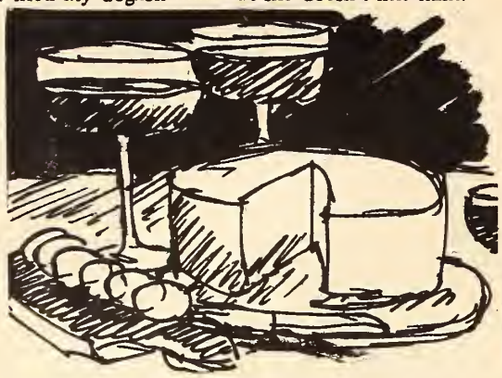
YELLOWJACKET SOUP – S-Ka-V Oo-Ga-Ma

Hunt for ground-dwelling yellowjackets either in the early morning or in the late afternoon. Gather the whole comb. Place the comb over the fire or on the stove with the right side up to loosen the grubs that are not covered. Remove all the uncovered grubs. Place the comb now over the fire or on the stove upside down until the paper-like covering parches. Remove the comb from the heat, pick out the yellowjackets and place in the oven to brown. Make the soup by boiling the browned yellowjackets in a pot of water with salt and grease added if you like.

MEAT SKIN SOUP

Boil meat skins of any kind until they are done, bake or roast until they are brown. Put in water with a little salt and boil until you get a good flavor. Thicken with a little cornmeal, cook until cornmeal is done.

whey to drain out of the salted cheese is creamy. I tried my dog on milk but she doesn't like milk."



Ann Pelham

She got out her cheese cloths, which she had made from feed bags and had washed in soda water, then had sunned. "I use the same cloths for three days, scalding them and washing them in soda water between times; then after three days I wash them in detergent. If the cloth is as closely woven as sheeting, the whey won't drain through it easily. If it is loosely woven, like cheesecloth, the cloth gets pressed into the sides of the cheese and won't pull away easily; it tears the cheese. That's why I never use a thin cheesecloth when I first press a cheese."

She brought the two followers for the presses in from the yard, where they had been warming in the sun. One was round, the other rectangular, and each fitted inside the basket of each press, to cover the contents. She lined the metal press with muslin and filled it with the dry curds. She put that press's follower in place and turned the handle until slight, very slight pressure was applied to the cheese. A spurt of whey came out of the press and fell into a pan, a trickle followed, and within a few seconds whey barely dripped from the press. "A lady over near here, her husband made her a press out of a pressure cooker. He drilled holes in the bottom and made a wooden follower to fit on top of the cheese. For weight she set a gallon jar on top of the follower and put a quart of water in it. Now and again she would pour a little bit more water in it, until at evening there was half a gallon. That's all the pressure she ever used, about 4 pounds. It seems to me cheese would have too much whey left in it. She told me a press wasn't even needed, that you could let most of the whey drip out of the cheese when it was hung up in a bag. But I noticed she didn't hang hers up. Some of the old people hung their cheeses up and let the whey drip. Now and again they would take the bag of cheese down from the nail and break it up and hang it again, after an hour or so they simply let it hang and drip. What they had the next morning was a round cheese with a rind on it. They would sun it, let the sun draw the remaining whey out of it."

She set the wooden press on the table. It was rectangular. The box into which the cheese curds were to be placed was about 9 inches long, 4 or 5 inches wide, and 4 or 5 inches high. A wooden follower had been made to fit the box, and above the box was a frame which held a wooden hand screw. Mrs. Kirby did not line this press with muslin; instead, she put the remaining curds in a square of muslin, folded the ends over the top of them, and with her hands pushed the cheese, bag and all, into the rectangular hopper, into the wooden box, the spongy, springy cheese resisting and objecting and contorting itself. "If I had made the press, I would have designed it better," she said. "This top part ought to come off so you can get the cheese in the press. Look how I have to stuff cheese in." The top of the cheese bag stuck up above the press by a few inches. She perched the follower on it and turned the screw until the merest pressure was applied to the cheese, only enough to make the whey start dribbling out.

"The lady who used this press couldn't get her cows' milk taken across the river, so she made cheese out of the milk. Once every week or so she would bring the cheeses across the river on a barge. But now the state has built a bridge across the river, so she sells her milk and she let me have her cheese press. First cheeses I ever made, I didn't get the whey pressed out of them enough. A storekeeper sliced one of my cheeses and put each slice in a cellophane bag, and as the whey dripped out it settled to the bottom of each bag. I hadn't sunned the cheeses long enough."

She went upstairs to get her dog. Apparently she doesn't allow the dog in the kitchen when she is making cheese. She took the dog outdoors and chained him to the end of a long chain at what she told me was his favorite spot, where he could sun himself.

"This milk on the market, I don't think it would make good cheese, do you?" she said, once back in the kitchen. "It would taste processed, you know. I used to keep milk up to three days on occasion before making cheese out of it. I would keep it in the spring house for the first twelve hours, then put it in the refrigerator. The old people thought you shouldn't put milk in a cold place for the first twelve hours. They wanted to ripen it. The old people thought you had to have some morning's warm milk to mix with it, too. If I could get ripe evening's milk, I would still make my cheese that way. Milk changes with the seasons, you know. Milk in fall gives the most and the best cheese."

Mrs. Kirby washed her enameled cookers in soda water and set them out in the sun. "Soda is one of the best disinfectants, and the sunlight will kill bacteria; bacteria in your vessels will make an off-flavor in cheese," she said. "I can take these cheeses out of the presses now and turn them if I want to. They've taken shape now; they take shape in only five or ten minutes. I will keep adding pressure through the afternoon and will turn the cheeses in the presses tonight and add still more pressure, and I will take them out tomorrow morning. If they have overlaps on their rind, I will cut the defects off with a razor blade."

She was through now, I judged, and was mildly weary, yet satisfied, too.

"I once had a book that showed how to make a press. My husband and I made one. The book said to use bricks to weigh down the follower. We would put on the bricks and would go upstairs, and then we would hear a brick hit the floor. New cheese is springy, and it would throw off a brick or two. We would go down and put the bricks back on the press, then go upstairs and hear another brick hit the floor. The next morning when we got up and looked at the cheese, it hadn't pressed properly. These two cheeses I'm making now, I can turn them if you want to watch me."

She released pressure from the presses and removed the cheeses, one of them circular and the

Old Water Mill
Star Route
Oak Ridge 27310

The Old Water Mill *is just that—an old water mill. Grain is milled here the old-fashioned, stone-ground way, which doesn't produce the vitamin-destroying heat which is common to virtually all modern milling operations. As an added bonus, all grains are grown without chemical sprays or pesticides and the prices are quite reasonable, plus the absolutely finest grits I've ever had. Take the Airport Exit off I-40 between Greensboro and Winston and go 4-5 miles on Rt. 68 toward Guilford College. The Old Water Mill is on the right. Will ship.*

ajk

Corn Meal–Plain		Whole Wheat Flour	
2 lb.	.30	2 lb.	.40
5	.55	5	.80
10	1.05	10	1.60
25	2.25	100	15.00

from price list on wall

Bill Matthews

other rectangular, each with a new, shiny rind. She put cloths on them again, being none to careful about it either, and put them back in their respective presses. "When it comes out of the press tomorrow, I will cut any rough places off and set it in the sun. The sun will draw the whey out and this will leave holes in it. One lady who used to make cheese made a lacy cheese. I believe she didn't press it much and let the sun draw the whey out of it. My cheese isn't lacy, but it does have holes in it. My mother would dry her cheeses on the roof, and my sister and I would climb out the window and gnaw the cheeses like a mouse. That's why I prefer the rinds. After three days of sunning it off and on, letting it be in the sun sometimes—you have to be careful to wipe the whey and fat off the cheese once or twice each day—after three days of sunning I put my cheeses in a cool room until somebody wants one."

I had with me a booklet printed in England, originally in 1909, and I showed her a recipe for a cheese. The recipe was almost identical to the one she had used: renneting at 90 degrees, cutting in half an hour, the slow gradual increase in temperature to 100-105 degrees or higher, the English process requiring about four hours to complete. Mrs. Kirby seemed to be quite impressed with the book and asked what name the English gave the cheese she made. Small Holder, I told her, named because of the small landholdings of the families that made it. They had not enough milk to make large cheeses.

Also in the booklet was another recipe, titled Small Holder's Cheese #2, and this process was quite different. But as we went through the recipe, Mrs. Kirby recognized it as one a few neighbors had used. "Yes, some of them would put curds on a bench with holes bored in the bench, and put a wooden hoop around it, or would fill in the hoop with curds, and they would press the cheese in the hoop, then take it out, break it up, and return it to the hoop and press it again, just as you say."

When I was preparing to leave, I asked her if she would let me buy two cheeses, which she did, two beautiful bitter-moist cheeses, one round, and one, for reasons of the lady-across-the-river's husband, oblong. I asked her how I could get to the West Jefferson cheese plant, and she told me.

Billy Pritchard

"Their presses have compression; they get all the whey out quickly," she said. "They can't sun them, you see," she said. "If the sun will draw it out, you'll have little holes. My brother-in-law told me his family's cheese was lacy because they didn't press the whey out so much."

I went down to my car, reluctant to leave a place I had for several hours visited so contentedly.

"When you get ready to eat those cheeses, wipe the butter off of them with a cloth," she called.

I stopped at the Kraft cheese factory in West Jefferson and bought a 22-pound cheese. I asked the foreman if I might talk to him about how cheeses were made in his factory. He said he would be happy to tell me, except that it was against company policy.

The Beachcomber's Handbook of Seafood Cookery
Hugh Zachary
1969; 208 pages; $4.95

John F. Blair, Publisher
404 NCNB Building
Winston-Salem 27101

This is more than a cookbook, containing clear instructions on identifying, cleaning, and preserving fish as well as fixin'em to eat. Included are not only the more common and popular species, but also information on fish and sea creatures not normally considered to be good eating. Zachary is convinced that almost anything that crawls or swims in the sea makes good food if prepared properly—which he generally defines as simple and unembellished in order to bring out the natural flavors—and presents his information entwined in sometimes humorous, sometimes serious raps on conservation, coastal lore of the Carolinas, and his mother-in-law's stupendous hushpuppies (recipe included).

ajk

I've never been able to determine how the term "corning" became associated with salting fish or meat. I don't question the use of the word "corn" any more than I question some old skipper when he says he's going to "cork" his boat, meaning that he's going to caulk the seams and butts of the hull. It's just one of those things that you couldn't fight if you wanted to, so I'll use the term "corn" just as if I knew exactly where it came from.

CORNED MULLET

Filleted mullet
Noniodized salt
Noncorrosive container (such as wood, glass, porcelain, earthenware, etc.)

Put a large amount of salt in a shallow pan. Roll fillets in salt and layer in container, sprinkling liberally with salt as layers are built up. Store in cool place, covered against insects and dust, for two weeks. Pour off accumulated liquid. Mix salt with fresh water until the brine will float an egg, and pour over fish to cover. Fish will now keep indefinitely.

. . . And as far as having fun is concerned, some species of oyster are both male and female, producing both eggs and sperm in the same shell. Just what does go on in that shell? Other species change sex occasionally as an outlet from boredom. In the common eastern oyster, most youngsters start life as males and change their sex toward the end of their first year.

The old saw about oysters not being fit to eat in the R-less months may have come into being because the increased amount of water being pumped through their systems makes them seem more watery in summer and because they spoil more rapidly in hot weather. There is also common sense in not taking oysters during the warm months, for that is when they spawn . . .

Oysters eat minute algae and other microorganisms and are eaten by oyster drills, starfish, racoons, and people. If all the empty oyster shells of all the oysters ever eaten by the human race were placed end to end, that would be one heck of a lot of oyster shells.

SCALLOPED OYSTERS

1 pint shucked oysters
2 cups cracker crumbs
½ teaspoon salt
Black pepper to taste
½ cup melted butter
Dash Worcestershire
1 cup milk

Drain oysters on paper towels or in colander. Combine cracker crumbs, salt, pepper and butter. Place a third of the mixture in casserole and cover with oysters. Repeat layers. Add Worcestershire to milk and pour over layered mixture. Bake at 350° about thirty minutes, or until brown.

North Carolina and Old Salem Cookery
Beth Tartan
1955; 269 pages; $4.95

Dowd Press
Available from:
Menu Makers
PO Box 527
Kernersville 27284
(add 25¢ postage)

This entrancing cookbook, which ranges in its first thirty pages from possum hunts to sorghum soppin' and from directions for seasoning black skillets to making horehound candy, somehow fills a hungry hole in our lives. More than just a cookbook, it is really a lifebook, a journal of days when cooking was more than just an isolated specialty, but expressed a rich and intricate relationship with nature. Everything living and much of what was not seemed to have had a respected role to play in the old North Carolina kitchen's universe.

A most remarkable virtue of this book is that the author does not merely discuss her own ancestors' cooking traditions but has sections on the contributions of many of the important and sometimes almost forgotten people who have lived and eaten in our state. The Moravians of Salem are of course well represented here, but so are the Quaker English and the Scotch. The Indians have their own chapter, and even the little-known Waldensians who brought a taste for French cookery are fondly remembered.

Readers of Beth Tartan's book may come to feel that the supermarket and the hectic life it helps sustain have robbed us of treasures worth much more than speed and plastic and chemical preservatives. Fortunately, North Carolina and Old Salem Cookery *is a superb, practical handbook for folks who wish to create for themselves some of the spirit of the old Carolina kitchen. Beyond that, it will tell you how to make some powerful good-tasting food.*

Anne Carter
Durham

Old Salem *includes a number of recipes for using wild foods, including game, vegetables, fruits, and herbs. My grandfather always said, that to be really healthy, you ought to eat a "mess" of poke every year. (A mess is about what your cooking pot will hold.)*

POKE STALKS

Cut the young stalks when they are about as big as your little finger and show only a little ruffle of leaves around the top. They should be only a few inches above the ground.

This recipe was a favorite in my family at the time of year when hens laid more eggs than you could

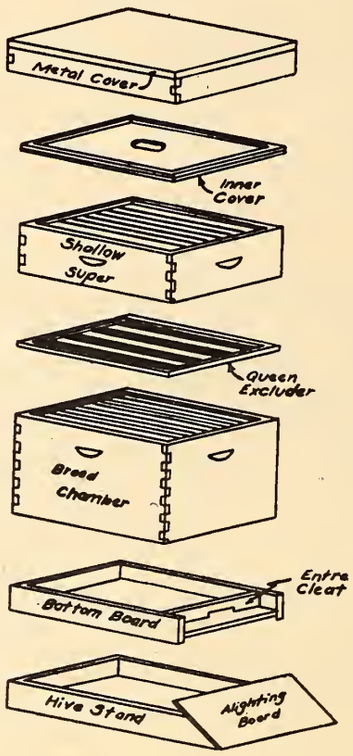
Beginning With Bees

Recently a great many people have become willing to invest more of their time in producing the foods they eat and the clothes they wear rather than purchasing mass produced goods. Hobbyist beekeeping is thus enjoying a small revival, for honey is expensive and producing it for oneself can be a deeply satisfying pursuit.

The average person is deterred from beekeeping by the fact that bees sting. The honey, pollen, and larvae found concentrated in a beehive represent a very rich potential food supply to many sorts of animals, and the sting is a very necessary weapon for the protection of the colony. But with a little ingenuity it can be largely gotten around. Protective clothing, gentle strains of bees, the use of smoke, and the selection of good weather to examine them will make a sting a very rare occurrence. A tiny minority of persons are hypersensitive to bee venom, but for most of us the result of a sting is some local swelling which soon subsides, and if one is stung a few times over the period of a few weeks a complete tolerance is developed.

The next hurdle to overcome is expense. A hive of bees with the additional equipment necessary to store honey will probably cost twenty to thirty dollars or perhaps a bit more, depending on your luck. You should probably begin with at least two colonies on the general principle that everything fouls up half the time (a cautious estimate in beekeeping). The honey you will take from your beehive comes sealed in a comb of wax. To obtain it in liquid form you will either require a honey extractor at a minimum cost of $40 (allowing reuse of the comb) or it can be crushed in a cheesecloth bag and strained. Actually, eating the honey in the comb allows it to be appreciated at its finest flavor; the inert wax can be swallowed or spit out. An additional ten dollars should be allowed for veil, smoker, etc.

Finally one wishes to know what success is likely to reward his expenditures and efforts. There are about 190,000 beehives in North Carolina, a number exceeded only by California, Florida, and Texas. Relatively mild winters and a low incidence of insecticide injury are favorable features of the state; however, per colony yield is lower than many other areas of the country. The state average yield will run only about 30 pounds per colony (honey wieghs 3 pounds per quart) as compared to yields of over 100 pounds per colony in states of the northern Midwest. However yields fluctuate wildly from colony to colony and from year to year and an average in this case is between spectacular successes and dismal failures. A reasonable statement would be that except in unusually poor years in most parts of the state you could expect to procure from two hives all the honey you would probably need for cooking and eating in a year.



Hive parts.

There are many types of honey, each type differing according to the plant species from which the nectar was taken.

The three principal honey plants in North Carolina are gallberry Ilex glabra, *tulip poplar (also tulip tree and yellow poplar)* Liriodendron tulipifera, *and sourwood* Oxydendron arboreum. *Many other plants are minor contributors to the honey flow and some may assume great importance locally, but these three species are the backbone of the North Carolina honey crop, and you should attempt to place your hives no further than two miles from a concentration of one or more of these plant species.*

Gallberry is of importance only on the coastal plain and yields good crops of a yellow-amber honey in May. Tulip poplar occurs throughout the state and is particularly important in the piedmont and mountains, yielding throughout May and on into June at higher elevations. The honey is a dark red with a heavy bodied flavor that is extremely well-liked by those accustomed to it. Sourwood is an irregular yielder, occasionally producing a crop in the Piedmont and somewhat more frequently with a heavy bodied flavor that is extremely well-liked by those accustomed to it. Sourwood is an irregular yielder, occasionally producing a crop in the piedmont and somewhat more frequently producing heavy crops in the mountains. The honey comes in July and is a white to light yellow honey that has been described by some as the finest honey in the East. It commands very high prices and is mostly sold locally where it is produced.

The most convenient way to begin in beekeeping is to purchase a hive from a beekeeper. The only hazard is the possibility of purchasing a diseased colony. Bees, like man and any other sort of livestock, have their diseases and parasites, the most serious of which in the United States is a bacterial disease of the larval stages called American foulbrood. Unchecked, it progressively causes higher and higher mortality in the larvae until the colony dwindles away to nothing, at which point bees from other colonies will rob out the unguarded stores and themselves become infected. The traditional method of

sell and all the fruit you had canned was used up leaving only dried fruit. I never heard of it anywhere else until I found this cookbook.

HYPOCRITE PIE

The reason for that name is that custard topping covers a layer of dried fruit giving the impression that the pie is a custard pie when all the time, it isn't. Line a pie shell with regular unbaked pastry. Cover with a fairly thick layer of mashed and sweetened cooked dried peaches or apples (we used to mix peaches and apples).
Make up a custard mixture of 1 beaten egg, ¾ cup milk, 3 tablespoons sugar, ½ teaspoon vanilla and pour over the fruit.
Place in hot oven, 425 degrees, for 10 minutes. Reduce heat to 350 degrees and cook about 40 minutes longer or until custard is set.

* * *

HOMEMADE YELLOW CHEESE

Heat 1 gallon clabber milk [see the cookbook for how to make clabber], stirring occasionally until it is just comfortable to the finger. Strain through a cloth, being sure to remove as much whey as possible. Heat curd over boiling water with 1 egg, dash of salt and ¼ teaspoon soda, stirring occasionally, until smooth. For softer cheese, add a little cream. For harder cheese, add egg yolk alone. Be sure the cheese is thoroughly melted and blended before pouring into a mold. It will not blend smoothly if there is too much whey left in the curd.

* * *

MORAVIAN CHRISTMAS CAKES

¾ cup butter and lard (or shortening) mixed
¾ cup brown sugar
1 pint black strap molasses
7½ cups of flour
4 tablespoons ground cloves
4 tablespoons ground cinnamon
4 tablespoons ground ginger
1 teaspoon salt
1 tablespoon soda
¼ cup boiling water

Cream butter and lard with sugar. Add molasses. Sift flour with spices and salt. Add soda to boiling water. Add flour mixture and soda water to creamed mixture. Work well with the hands—call the man of the house and let him work the dough if you are too weak. That's what Grandma used to do. [I suggest you do it yourself; if you are too weak, you need the exercise.]
Cover and store in a cold place overnight, preferably longer. Roll to INFINITE THINNESS on a board. Bake on greased cooky sheets in moderate oven, 375 degrees, for a very few minutes or just until they begin to brown.

---

treatment was to gas the bees and then burn all the combs and bees in a pit and bury the remains, an extreme but effective method of checking its spread. In recent years preventative feedings in spring and fall of certain antibiotics have been used to guard against possible infection, but their use to

cure an already infected colony is a questionable practice. If you have reason to believe a colony might be infected, an inspection can be requested from: **Bee Inspection Service,** *Division of Entomology, N.C. Dept. of Agriculture, Raleigh 27601.*

An alternative means of beginning is to nail together a hive from parts obtainable from various suppliers of beekeeping equipment, and then in early spring install a package of worker bees with queen which can be obtained from various commercial beekeepers specializing in queen rearing and package bee production. To make honey in the same year they will have to be installed in early to mid March and fed considerable quantities of sugar syrup until the honey flow begins later in the spring. Other ways of getting bees are hiving swarms or removing colonies from hollow trees, etc. Swarms are usually not encountered when you need them and removing bee bees from trees or old houses is usually more trouble than it's worth.

Once you have obtained your bees you face the problem of managing them, a topic too complex to go into here. In a fundamental sense the relationship between a beekeeper and his bees is one in which the beekeeper provides such an ideal environment (the hive properly managed and in a good location) that the bees store honey in excess of their own needs which can be removed for the benefit of the beekeeper with no harm to the bees. Management involves seeing that the bees have enough room at all times, making sure they have a healthy queen, being certain they are provided with adequate stores of honey for winter, swarm control, control of diseases and animal pests, and several other activities. Successful beekeeping results from a theoretical knowledge of what bees are about combined with practical experience. All of those thousands of bees walking about on that comb are not just aimlessly wandering; they are members of a complex society which can tend to rearing thousands of cells of brood at one time such that none starve, store reserves of honey and pollen against a winter that will arrive long after all the current population save the queen have died of old age (six weeks in summer), constantly clean out all the debris that accumulates from 60,000 beings living in close proximity, cool the hive in summer and warm it in winter, and undertake dozens of other tasks in a community considerably more efficiently organized than New York City.

Some knowledge of what is going on is intriguing in its own right and useful in a practical way. Appended here is a list of readings, at least one of which should be looked at by anyone proposing to keep bees. The following three titles are available from: Walter T. Kelley Co., Clarkson, Kentucky 42726.

Kelley, W.T., How to Keep Bees and Sell Honey, *125 pp. illus., $.75. Covers all the important points.*

Grout, R.A., ed., The Hive and the Honeybee, *651 pp., $6.25. Oriented toward bee biology, but all the practical matters are in there somewhere.*

ABC and XYZ of Bee Culture, *712 pp., $5.75. An encyclopedia of all matters pertaining to bees. It was written in 1877 and has been revised 33 times. A strong historical sense of the evolution of American beekeeping comes through. It can be tremendously detailed in describing the many alternative ways of doing something.*

Also:

Honey Bees in North Carolina, *Circular 512, N.C. Agric. Ext. Ser., Available from your County Agent, 26 pp. illus., Free. Brief but good account of equipment and colony management.*

Honey Plants of North Carolina, *Beekeeping Note No. 2, N.C. Agric. Ext. Ser., 2 pp., Free. Lists the major and minor honey plants of the state and gives their blooming dates.*

Some suppliers of Bee Equipment (these four suppliers carry complete lines of bee supplies and offer catalogues free upon request):

Walter T. Kelley Co., Clarkson, Kentucky 42726

A.I. Root Co., Medina, Ohio 44256

Dadant and Sons, Inc., Hamilton, Illinois 62341

Hubbard Apiaries, Onsted, Michigan 49265

Also:

C.L. Stonecypher, Box 212, Homerville, Georgia is the cheapest source of wooden equipment.

And check the classifieds in Agricultural Review, *Box 27647, Raleigh; free.*

Dave Fruchtenicht
Durham

Co-ops

Co-operatives of various sorts offer possibilities for people in a number of different directions. Both as producers and as consumers, we can join together with others in efforts to fulfill our needs more efficiently and to take some steps toward breaking out of the trap of the so-called "free enterprise" system which is "free" only for those who freely exploit us and take our money. For the rest of us it is very expensive indeed.

Food co-ops are springing up all over, some motivated only by the desire to save money—no small task in itself—others motivated primarily to create community-based alternative institutions which foster interaction and sense of togetherness among community members. Most are trying to do both of these, and all tend to increase the possibilities of taking direct steps to control the process of meeting our own needs.

There are, of course, some problems which have developed. Until the people buying the food learn what they are doing, they—and the co-op—are sometimes ripped of by being sold inferior produce. Happily, this doesn't happen often. Of probably greater importance, though, is the problem of making the co-op a genuinely community-involving undertaking, and not just a bunch of people feeding off the energies of a few. One way of working toward this is for the co-op to sell goods made by members of the co-op. Bread, yogurt, jellies, homegrown fruits and vegetables, and even craft items can all be marketed through the co-op to everyone's benefit. However, especially as a co-op gets larger, there is increasing danger of falling into overbureaucratized structures, leaving us where we started as far as cutting people off from direct influence and control. This must be watched.

But basically getting a good co-op together can be relatively simple, depending only upon having a group of people who want to do it. Forms and structures are extremely variable, can be extremely simple or grossly complex. Co-ops exist which deal only in a limited number of items, e.g. only natural foods, and there are co-ops which deal in a wide variety of produce, meats, dairy, and grocery items. The following represent two possible models now operating in North Carolina. Use them for ideas on how to get started, contact the people for help if you need it, but develop a system that makes sense to you.

ajk

Greensboro Food

Once you find a place to live in this city, cheap food becomes the next hassle. Sources to check out are feed stores and mills.

In Greensboro:

North State Milling Co.
818 South Elm
White, whole wheat and unbleached flour — *12 cents/lb.*
Wheat hearts (germ but not the flaked kind — *10 cents/lb.*

Be sure the grain you get is feed grain not seed which is treated with dangerous chemicals.

Linda Smith
Greensboro

Bill Matthews

Food Co-ops

Having studied a number of food co-ops up and down the east coast and having had experience in the organization of the co-op in Durham, I present here an outline of how you might get it together for good, cheap food:

1) Check food prices of local wholesalers. Fruits and veggies have a large markup on them so these are good items to buy. Markup from wholesaler to retailer to you is 50-100%. Go to the Yellow Pages for Produce Wholesalers in your area. Around the Raleigh-Durham area Wards and Carrolls deliver. At the Farmers' Market in Raleigh, Ennis and Mcghee give the best prices.

2) You will need to make a list of items with prices per unit (i.e. 4¢ per orange, 25¢ per head, 9¢ per pound, etc.) including a 5% markup to cover surplus food that can't be sold. Call the wholesaler for size of crate (number of pieces, pounds, heads, bunches, etc.) and price per crate, divide crate price by number of items in the crate to get unit price. Mimeo price lists of unit prices.

3) Getting people—Hand out price lists to friends, make telephone calls and advertise if possible. Tell people 2 hours a month of work per person, not household, will be required. Charge membership fee of, say, 3 dollars per person. Keep records of your members. Charging a membership fee will weed out some people who might use you. Have a meeting time and place on list.

4) You will need about 30 people to start. Remember people must volunteer for the needed jobs, this is not a service. The sign up sheets can be kept and a tally can be made for all members. Some kind of mechanism may have to be set up to deal with members who don't do their share.

5) Get a place to distribute and sort food from. Store surplus food there in a clean place. You don't want rats so keep it clean.

SAMPLE ORGANIZATIONAL—Do you own to fit your needs! This organizational scheme is written in a continuous time sequence so follow each sentence in order.

A) First day morning—Person calls wholesaler for price information, add 5% markup, and mimeo it. Approximate time 2 hours.

B) First day afternoon or evening—You should have a place where people can pick up price lists. Take them home and fill them out. Have a sign up sheet for jobs to be done for the week so that members can know what needs to be done.

C) Second day afternoon or evening—People return lists with money to a place convenient to everyone. You need two people to do this for a 2 hour period, say between 6-8. One person collects money while another person adds items together. After closing time, a third person should start dividing amounts by crate size, list the number of crates needed (fractions of crates also) next to cost per crate. Crates usually have to be bought in full or half crates, so you will overbuy or underbuy on items varying on how they sell as surplus. Items that sell and will keep should be overbought when necessary. As a rule of thumb anything over ½ crate, buy it. This last person should write down exactly what needs to be bought but remember that you must keep the buying cost under the total amount allocated to the co-op for the week.

D) Third day—Three Alternatives
1. Have people go buy and pick up food from wholesalers, it may be cheaper than delivery. Every 150 dollars equals one stuffed Volkswagon Van. Approximate time 3 hours.

2. Have wholesaler deliver—Have a place where wholesaler can deliver your food items. Be there so you can check the invoice on every item. But you must call in advance by one day. Therefore you must wait one more day before getting food. Food prices on 10-15% of items have changed considerably. So prices on list may have to be changed when people come to pick up food.

3. Have people pay when they come to get food. Using this method food prices need not be gotten before, they can be figured out when you pick up the food. Use 3 dollar membership fee to pay for food. If you use food prices, list them as estimated prices. Policy: People must pay for what they ordered else they are thrown out of the co-op.

E) Sorting and Distribution—Have people come before the truck arrives to help to unload it if possible. Put the crates on tables in the same order as on the sheet with one scale to a table. Scales can be bought at any hardware store for 6 dollars.

Bill Matthews

Hanging scales are more expensive. Have food sorters start at one end of the tables and be able to go to the other end with relative ease. If you run out of items tell the sorters to write credit on the sheet for the amount owed. Have the sorters use as many empty boxes as possible to fill the orders. You will need paper bags so have members recycle these to you. One person should supervise for this period, this will greatly lessen the confusion. Remember that sorting and distribution is a job needed to be done by the members so make it a time convenient to people. Say, 5-7.

F) Pick up of food—Have people check food and receive credit in cash, don't carry credit over to the next week. One person sitting at a desk should answer all questions and handle the money. This person should also tell people to buy the surplus food. Members should bring paper bags at this time and should take away any boxes that you have around since you probably won't have sanitation facilities. Someone should clean up doing both sweeping and mopping.

If you find it difficult to get people to come and sort orders (there shouldn't be any difficulty in getting people to buy food), try to have people sit for 2 hour shifts between 5-9 at the store to sort orders when people come to get their food. But please do not let people come in and sort their own food orders.

You may want to set up an organization, great, but do it as a function of responsibility. People who get things done should do the more responsible jobs, but their work load should be the same as everyone. You may want to pay one or two people to pick up food at the wholesalers. This is cool, but have them do a price sheet on what they buy. Markup should be at least 20% to cover salaries. Any money made after this should go into a capital building account. You might have a person write a newsletter every week, attach it to the front of the price list. Inform people on what's happening in the co-op. Educate members. Educate. Educate.

G) Ordering Natural Foods—1. Write suppliers listed below for brochure. 2. You will want to do at first about 10 to 15 items. Make sure that you set minimum quantities on order forms, i.e. 5 lbs. rice or flour. 3. Price of item should include cost, freight charge and small markup to help build capital. You will need to call local freight people for prices on shipping class 50 and 60 items (grains, nuts, and canned items). 4. You should order at least once a month, and order enough so that it will last between orders. Charge enough membership so that you will have enough capital to order in bulk quantities (3 dollars per person or 10 per household). 5. Have a place where the items can be delivered. 6. After the items have come, let the members pick up the natural foods at one time. Do not let people pick up their own natural foods. Throw away all natural food orders that have been picked up. Sell surplus natural foods after all the natural foods orders have been picked. Keep items in trash cans with protective liners. You don't want rats.

John Carmel
Durham

Carmel has put together an extensive pamphlet which offers more detail on how a food co-op can be organized. It discusses many types of food items, how and where they can be bought, and has a separate section on important laws. Copies can be requested (supposedly at no cost) from:

John Carmel
Box 5091, Duke Station
Durham 27706

Natural Food Outlets

Collegedale Distributors
Box 626
Collegedale, Tennessee 37315
(Free shipping with a $200 minimum order)

Laurelbrook Distributors
PO Box 47
Bel Air, Maryland

Co-op List

ASHEVILLE—Peacemeal, Inc. is a non-profit corporation established to provide a wholesale buying service for it's members. A selected price-list of goodies available on a monthly basis through Collegedale Distributors is enclosed. If you would like any additional items listed, please feel free to drop us a line and we will try to include them.

Placing orders is simply accomplished by filling out one of the enclosed order blanks and sending it with a check or cash (check made payable to Peacemeal, Inc.) to: Peacemeal, Inc., 167 Webb Cove Rd., Asheville 28804. With your initial order, a membership fee of three (3) dollars is requested to help off-set the costs of incorporation, book-keeping materials, postage and other initial expenses. Your membership may be considered perpetual as these expenses will not recur.

When the goods are received by us, notification will be sent to a volunteer in your area who will arrange for delivery or pick-up. If you would care to volunteer your services to help distribute the goods, please indicate this on your order form.

Orders will be placed when 200 dollars worth has been accrued. Please send orders on the first or fifteenth of the month.

Jim & Cathy & Joshua Stebbins
Asheville

DURHAM—The People's Intergalactic Food Conspiracy No. 1, Inc. This co-op does produce, natural, and organic food items weekly. There is a membership fee of 3 dollars per person, to help build capital and a minimum mandatory workload of 2 hours every six weeks per person. People order on Wednesday at 105 Alumni Lounge at Duke University and pick up food on Thursday evening at the Baptist Student Center. There are approximately 300 people in this co-op from all ways of life. It has been running for about a year now and is fairly together. For more information call 477-8805 or 682-2466.

CHAPEL HILL—Chapel Hill Food Co-op. This co-op does produce, natural, and organic food items. Produce is bought weekly (ordered a week in advance) while natural and organic items are ordered 3 weeks in advance. The co-op uses the Baptist Student Center for distribution of food on Thursday evenings. Approximately 300 members are in this co-op and it, too, seems fairly together. For more information go to the BSC on Thursday night.

RALEIGH—Raleigh Food Co-op. This co-op does natural and organic food items (wheat, dried fruits, seeds, honey, etc.). Membership is ten dollars per household which is used to build capital to order more items. The co-op has about 40 people and rotates ordering among members. It is located at 415 Kinsey St. and is open Saturday 1-5 p.m. For further information call Kerry Peterson 833-9079.

PITTSBORO—Country Co-op. This co-op just started and comprises about 30 members. They do produce and natural foods. Since they just started, they are not sure in what direction to go. So for more information write Country Co-op, Rt. 3, Box 111, Pittsboro.

John Carmel
Durham

Natural Food Stores

If, as we are often told, "you are what you eat," most of us are in big trouble. Poisons are shot into our food or are sprayed on them as they grow, animals are filled with hormones to produce much meat even though it is therefore of a low quality, and most of the healthful qualities of foods are removed to make them more aesthetically pleasing. We eat garbage.

Slowly, we have become aware of some of that, but alternatives to our food supplies are hard to find: supermarkets stock what will sell, and advertisements convince us that watery hot dogs and bleached wheat are our best buys. To buy quality food, then, we increasingly have had to turn to specialty stores which deal only in natural foods.

But even natural foods have become a racket. Many stores concentrate on pills, or raise their prices because they control the market, or handle poor quality food that they call "natural."

The stores listed below are "natural food stores" in North Carolina. Those that are starred are especially recommended; the others are worth looking into, but we cannot endorse them as we have the rest, simply because we don't know enough about them or because they are less complete than the others.

**Green Revolution*
106 Howard Street
Boone 28607

**Friends of the Earth*
114 Reynolda Village
Winston-Salem 27106
(919) 725-6781

**Harmony, Inc.*
310 West Franklin Street
Chapel Hill 27514
(919) 942-7474

**Communitarian Earth Store*
112 Harrison Avenue
Raleigh 27603
(919) 833-5973

**Harmony, Inc.*
510 Cotanche Street
Greenville 27834
(919) 758-2016

Aquarius 2000
117 South Stratford Road
Winston-Salem 27104
(919) 725-4941

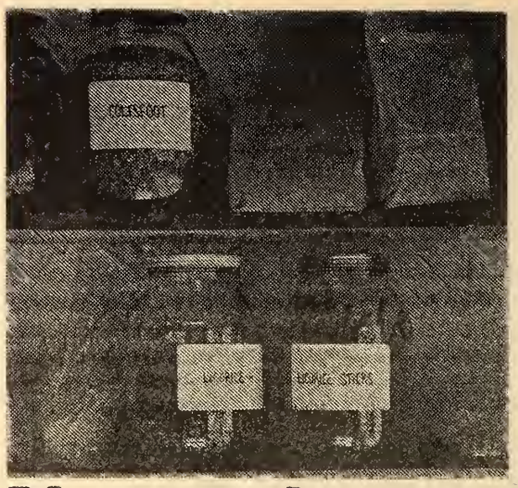
Tryon Mountain Stores
201 South Trade
Tryon 28782
(704) 859-5575

House of Health Foods
1710 Asheville Hiway
Hendersonville 28739
(704) 692-0111

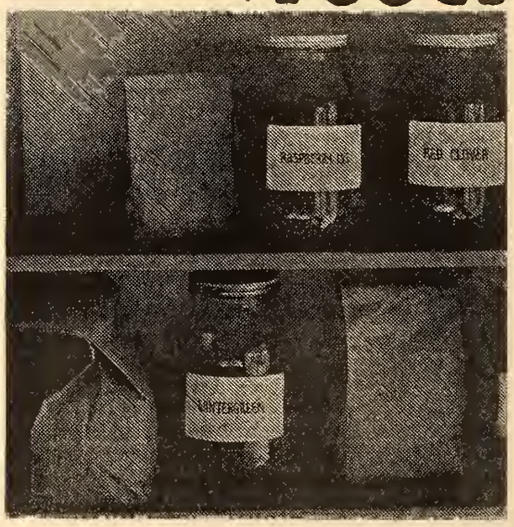
Natural Nutrition
Lakewood Shopping Center, Box 722
Durham 27707
(919) 489-7805

Garden of Eden
Village Subway
Raleigh 27605
(919) 834-4690

sgh
(with help from
Bill Huntley
Chapel Hill)



Natural Foods



Bill Matthews

Natural Food Restaurants

If it's hard to find natural foods in supermarkets, it's virtually impossible to find it in restaurants. Often the best one can do is to find those few restaurants which carry natural foods when they can, who plan their cooking with concern for nutrition, who eliminate the obvious garbage from their menus.

Wildflower Kitchen
452 West Franklin Street
Chapel Hill 27514
(919) 967-6236

Wildflower features vegetable casseroles and plates, delicious sprout salads, breads, yogurt, teas, cider. The first restaurant in the state serving natural foods, it is still the most complete and conscientious. Their understanding of diet is probably more complete than any of the other places listed.

Bluebird Cafe
1104 Broad Street
Durham 27705
(919) 286-9729

Months ago Nona moved into Monkey Bottom in the house next door to my own. Come on over for dinner, I said, in the usual welcome-a-friend-to-town greeting. Then she started to talk about cooking, how much she enjoyed it, how good she was, how she was going to start a restaurant. "I figure it's the thing I like to do most of all, everybody else digs it, so I might as well make a living out of it." When she finally came to dinner, she ended up cooking most of it. And when I went to her house to eat for the first time (beside the countless cookies and breads) we had a great no-meat chili.

She's finally started the restaurant, the Bluebird Cafe. It serves no meat and some delicious vegetable dishes, omelets, salads, breads, yogurt, juices, and teas. Try the eggplant sandwich. Nona talks of it in terms of being a gathering place for the huge nebulous "community" that exists in Durham. A nice place to be, featuring some scrumptious meals.

Friends
Baptist Student Union
2702 Hillsborough Street
Raleigh
(919) 834-1875

Friends offers food for lunches only (11:30-1:30, Monday-Friday) at the Baptist Center, which means they have a big stainless steel kitchen. That's quite a step up from the hotplate and bathtub-sink operation they once had, and they are revelling in their "A" health rating. The food is fine. Vegetable plates, chili, salads, soups, stews, yogurt, milk and cider, and delicious tiny loaves of whole wheat bread . . . a loaf per person. They hope to put out a cookbook soon, including recipes for the foods they serve.

sgh

La Leche League

Mrs. Gerson Asrael (Wilma), State Coordinator
6508 Trenton Place
Charlotte 28211

La Leche *(lay-chay) is taken from a Spanish title of the Mother of Christ: "Nuestra Senora de la Leche y Buen Parto"—"Our Lady of Happy Delivery and Plentiful Milk." It means literally, "the milk." It means life, love, and the beginning of happiness to a baby.* This *is the concern of La Leche League, a non-profit, non-sectarian organization.*

Members of La Leche League—having successfully nursed their own babies—are dedicated to helping other mothers give and enjoy giving happiness and security to their babies through breastfeeding. This unique relationship developed between mother and her breastfed infant affords a natural and sure start in good mothering. Much more than the best food for baby, breastfeeding is the best start in living.

Reliable statistics indicate that well over 90% of all modern mothers are physically able to nurse their babies. Yet only about one-third of that number are actually successful. There is still a great deal of misunderstanding prevalent about this womanly art resulting in questions such as these:

Is a woman's body different today from what it was years ago when breastfeeding was the rule rather than the exception?

Why do so many mothers feel they don't have enough milk?

Is the modern woman too nervous and high-strung to nurse her baby?

Is she afraid that in so doing she will have no social life, or be tied to the house?

These and many other related questions are resolved at our meetings. A series of four monthly meetings includes Advantages of Breastfeeding to Mother and Baby, The Art of Breastfeeding and Overcoming Difficulties, Baby Arrives, The Family and the

Breastfed Baby, and Nutrition and Weaning. Some groups also have a special meeting "For Fathers Only." Anyone who is interested may attend the meetings, and each group maintains a free lending library and distributes recent literature and reprints on breastfeeding.

Publications include The Womanly Art of Breastfeeding *(166 pages, $3.00 soft-cover, $4.00 hard-cover), a book written by mothers giving practical helps on various aspects of breastfeeding and how to overcome difficulties that arise,* La Leche League News *($2.00/year), and several pamphlets. Group membership dues for those attending meetings is $5.00 a year, which includes a subscription to the* News.

from an LLL brochure

Nurtural Food

Do breast feed your baby. It's better for your baby and it would be a shame for you to miss the experience. I disagree with La Leche League's tendency to approach this as a moral issue—if your work or other demands on your time and energy preclude nursing, don't drag around feeling guilty about it. Good infant formulas are readily available in cans and there's always evaporated milk and water. But if you *can* nurse—and practically every woman can if she doesn't get all hung up about it—there are several definite advantages. You don't have to heat anything up; you can't accidently forget to bring the baby's milk along when you go somewhere, you don't have to mix and sterilize formula or wash bottles. There is also a great deal of physical-emotional satisfaction to be had in nursing your baby. You *do* have to take decent care of yourself—to get enough sleep and eat a well-balanced diet—but that never hurt anybody. Check with the nearest LLL group for general information on breastfeeding and for personal help and discussions of problems.

Worth Cooley
Kinston

LLL Groups in North Carolina

Albemarle – Mrs. Michael Lawlor (Jo), 700 N. Caldwell St., Salisbury 28144, (704) 633-3934.

Chapel Hill – Mrs. Glenn C. Bewley (Sally), 25 Colonial Arms Apts., Chapel Hill 27515, (919) 929-8392.

Charlotte – Mrs. Donald Toney (Arlene), 5343 Park Rd., Charlotte 28209, (704) 525-8643.
– Mrs. Thomas R. Allen (Bonnie), 3414 Woodleaf Rd., Charlotte 28205, (704) 536-3047.
– Mrs. Edward A. Morgan (Pat), 3430 Rea Rd., Mathews 28105, (704) 364-0395.
– Mrs. Charles P. Thomas (Floretta), 1028 Fox Hound Ct., Charlotte 28215, (704) 536-9123.

Cleveland Co. – Mrs. David Rosser (Pat), Route 7, Box 288A, Shelby 28150, (704) 482-2927.

Durham – Mrs. Douglas Lester (Twink), 3317 Hope Valley Rd., Durham 27707, (919) 489-8085.

Greensboro – Mrs. Jim Ray Richardson (Willa), 1210 Kindley St., Greensboro 27406, (919) 272-8218.

Havelock – Mrs. Eugene C. Koonce (Vicky), Rt. 4, Box 355, New Bern 28560, (919) 638-3788.

Morganton – Mrs. William Widenhouse (Mary Ann), Rt. 9, Box 4, Morganton 28655, (704) 437-4389.

Piedmont – Mrs. Jackson Pyles (Antonietta), Rt. 1, Box 218, Jamestown 27282, (919) 454-2771.

Rutherfordton – Mrs. Ronald H. Haines (Mary), PO Box 65, Rutherfordton 28139, (704) 287-4372.

Winston-Salem – Mrs. Christian Law (Lynn), 3233 Paddington Lane, Winston-Salem 27106, (919) 765-9105.

Sally Bewley
Chapel Hill

Thom Cooley

Carolina Population Center

407 Pittsboro Street
Chapel Hill 27514
(919) 933-3007

The **Carolina Population Center** *is primarily engaged in producing and disseminating information relating to family planning. They produce booklets, sound filmstrips, flipcharts, and films about various methods of birth control and related topics. The thrust of their work is educational, and several people have told us they are very helpful for people engaged in family planning counseling or education. They also put out a list of films on family planning with short descriptions and where they are available.*

ajk

Quantities:	1000	3000	5000
Booklets			
Birth Control Foam and How to Use It	$108.00	$177.00	$232.00
Facts About the Loop	108.00	177.00	232.00
You and the Pill	108.00	177.00	232.00
The Right Way to Birth Control	337.00	556.00	749.00
Is Your Family Complete?	256.00	333.00	402.00
Fertility Tests and Treatments	137.00	289.00	465.00
Vasectomy	150.00	275.00	400.00
Laparoscopy	150.00	275.00	400.00
Tubal Ligation	150.00	275.00	400.00

* * *

WHAT IS A VASECTOMY?

Vasectomy is a very simple operation for tying the man's tubes in his scrotum or sac—the tubes which carry his seeds (called sperm). A permanent method of birth control, vasectomy is performed only on men who are certain they wish to have no more children. Because it is safe, easy and inexpensive, vasectomy is becoming very popular as a permanent means of birth control. More than two million men in the United States have had this operation . . .

. . . After having a vasectomy, the man's "nature" or ability to perform sexual relations will be the same as if he never had the operation . . .

from CPC booklet, Vasectomy

North Carolina Health Manpower Program

Old School of Nursing
University of North Carolina
Chapel Hill 27514
(919) 966-3126

The **North Carolina Health Manpower Consortium** *is spearheading an experimental program whose aim it is to recruit-train minority and disadvantaged students into the many health science careers. We are excited about the program and its potential.*

The Consortium is made up of leading educational institutions of health sciences, health facilities, colleges, and community health care programs. The Consortium, one of only three such programs in the United States, has received an operational grant from the National Urban Coalition. The components are: a summer compensatory education program and a health career recruiting and counseling program situated at North Carolina Central University.

Last summer's compensatory education program provided Blacks, American Indians, and Disadvantaged Whites a health education experience giving many an opportunity to prepare for entrance to professional health career training. Until now, there has been very little opportunity for these groups to move upward into high-level health professions.

Eva Clayton
Chapel Hill

Contraception & Problem Pregnancy

In North Carolina anyone age 18 or over can give consent for any medical treatment for him/herself. Many doctors will give contraceptives to unmarried minors, but some will not. Ask the doctor or his nurse (or someone at or familiar with a clinic) before making an appointment in order to avoid spending your money and getting hassled for your trouble. All county and city health departments have birth control clinics, at least ½ day a month. Some health departments have income or age requirements, but many do not. Check with the local department before going.

A number of other family planning clinics around the state offer a variety of services including counseling and education, medical services, and referrals. Many of these are administered by the Carolina Population Center, 500 Pittsboro Street, Chapel Hill 27514, (919) 933-3008, and are geared toward low-income people. These include:

Mountain Projects, Inc.
PO Box 417D, Rt. 1
Waynesville 28786
(704) 456-7971
[Programs in Cherokee, Clay, Graham, Haywood, Jackson, and Swain Counties]

Economic Improvement Council
PO Box 549
Edenton 27932
(919) 482-4459
[Programs in Camden, Chowan, Currituck, Dare, Gates, Hyde, Pasquotank, Perquimans, Tyrrell, and Washington Counties]

Granville, Vance, Warren
Family Planning Program
504 South Chestnut Street
Henderson 27546
(919) 492-4131
[Granville, Vance, and Warren Counties]

Contraception services and/or counseling are also available at:

Macon Program for Progress
Family Planning Clinic
50 East Main Street
Franklin 28734

Madison and Buncombe Opportunity Commission
133 Livingston Street
Asheville 28801

Family Planning Clinic
650 North Highland Avenue
Winston-Salem 27101

Continuing Education Center
16th & Ivey Streets
Winston-Salem 27105
(Outreach only)

Planned Parenthood of Greater Charlotte
301 South Brevard Street
Charlotte 28208
(Educational)

Economic Opportunity Council
PO Box 300
Greensboro 27402
(Outreach only)

Sandhills Community Action
PO Box 917
Carthage 28327
[Montgomery, Moore, Lee, Hoke]

Orange-Chatham Community Action
110 Barnes Street
Carrboro 27510

Edgemont Community Clinic
1012 East Main Street
Durham 27701

Student Health Action Committee Clinic
School Lane
Chapel Hill 27514

Community Action Council, Inc.
PO Box 608
Rose Hill 28458
[Sampson, Pender, Duplin]

Sencland Community Action
PO Box 329
Whitesville 28472
[Bladen, Brunswick, Columbus]

Carteret Community Action, Inc.
PO Box 90
Family Planning Clinic
Beaufort 28510

Coastal Progress, Inc.
409 George Street
New Bern 28506
(Family Planning Service
711 Bern Street)
[Craven, Jones, Pamlico]

Greene Lamp, Inc.
PO Box 473
Snow Hill 28580
[Greene and Lenoir]

Also, most county and city hospitals provide family planning services and clinics. Other CAP agencies may have programs as well. A number of Rap Houses and Crisis Centers also can give excellent counseling and information on birth control and related problems. (Check under Rap Houses in Index.)

Counseling and information are also available at:

Human Sexuality Counseling and Information Service
Suite C, Carolina Union
UNC
Chapel Hill
(919) 933-5503

Contraceptions not requiring the services of a doctor (foams, jellies, condoms) may be purchased at any drug store, and some grocery stores carry foam and jellies. Non-prescription contraceptives may also be purchased at:
also be purchased at:

Adam & Eve
412 West Franklin Street
Chapel Hill

and by mail from:

Population Planning Associates
Box 2556
Chapel Hill 27514

Pregnancy tests can be done fairly accurately about 45 days after the last menstrual period (about two weeks overdue) by urine analysis. Any M.D., health department, or hospital can do the test. Check with any of the agencies listed above for more information. Many of them offer pregnancy tests as part of their services. Also, you can take the first urine speciman of the morning (before eating or drinking) to Adam & Eve (address above) or by mail to Population Planning Associates (address above). These latter cost $7.00, with general costs for the test running from free at some clinics to about $10.

If you are pregnant and need help in obtaining an abortion or in finding out about the various options open to you or in having someone with whom to discuss the alternatives, there are a number of places to turn. The following groups all offer their services free, and offer accurate information, sympathetic and confidential counseling, and referral services.

Woman's Health and Pregnancy Counseling Service
Switchboard
408 West Rosemary
Chapel Hill
(919) 929-7177

Human Sexuality Counseling and Information Service
Chapel Hill
(919) 929-7177

Clergy Consultation Service on Problem Pregnancy
North Carolina . . . . . .(919) 967-5333

Children's Home Society of North Carolina
Greensboro, Chapel Hill and other cities—check your phone book
(This is an adoption agency which does counseling)

Many of the agencies listed under contraception also do abortion referral, and a number of Rap Houses now have trained people on their staffs to work with problem pregnancy.

Currently in North Carolina, the law allows abortions performed by a licensed doctor in a licensed hospital with the recommendation of two physicians and only in cases in which: 1) continuance of pregnancy would endanger the health of the mother; or 2) pregnancy resulted from reported rape or incest; or 3) if there is a possibility of fetal deformation. Age of consent is 18 and there is a 30-day residency requirement. Laws in Virginia, South Carolina, and Georgia are essentially similar. Many North Carolina women go to New York, however, where there is abortion on demand up to the first 24 weeks of pregnancy, no residency requirement, and the age of consent is 17. Washington, D.C., also has abortion on demand, age of consent being 18.

Costs of early termination (under 12 weeks since last period) in North Carolina range from $175 and up in hospital clinics to $400 and up from a private doctor. At abortion clinics in Washington the price is about $150 (plus transportation) and in New York $100 and up (plus transportation). For late termination (16 to 24 weeks), which requires a hospital stay of one to four days, costs go up in North Carolina to $300+ at a clinic to over $600 from a private doctor. Similar prices prevail in New York and Washington. Many of the agencies and groups listed above can help you get through and understand the various bureaucratic procedures and also the medical procedures in which you will be involved. They can also help you arrange for free services or deferred payments if you need it. Most importantly, perhaps, is that they can help you find clinics and doctors which will treat you like a human being. Many commercial referral services advertised in student newspapers and elsewhere are rip-offs. Some charge a high fee or get a kickback from the clinics.

Kathie Gantt
Chapel Hill
(listing of Family Planning Services from Carolina Population Center)

Free Medical Clinics

Quality health care is the focus. How to get it to the people—especially the poor, the rural secluded? How to channel health workers and supplies to the points of greatest need? How to get away from an emphasis on last-moment curative medicine and more into longer range preventive care? How to eliminate the overwhelming racism of traditional medical care?

A few clinics are seeking to answer these questions and deliver quality health care to those who most need it, even though they often cannot afford to pay. There aren't many. A list follows, as complete as we could make it. Missing, however, is a clinic reportedly in Winston-Salem, run by Bowman Gray Medical School.

Edgemont Community Clinic
1012 East Main
Durham 27701
(919) 682-1750
Monday & Thursday, 6-9 p.m.

This clinic has been in operation for four years. It is open six hours a week and has an extensive staff of community aides, medical students, dieticians, social workers, nurses, dentists, lab technicians and pharmacists. In addition there are six MDs associated with the clinic, two of whom are always on duty. A pediatrician is always among them. The clinic averages 70-80 patients a week and the medical service is free.

Student Health Action Committee
Chapel Hill-Carrboro Multi-Purpose Center
400 North School Lane
Chapel Hill 27514
(919) 966-1174
Monday, 7-9:30 a.m.

The SHAC clinic serves general health needs, and is staffed by medical, dental, pharmacy, nursing, and social work students, as well as physicians, and a dentist is often present. Referral services are available. Services are open to anyone and services are free.

Chapel Hill-Carrboro Health Center
Spencer Love Outpatient Clinic
Memorial Hospital
Chapel Hill 27514
(919) 967-2286
Monday-Friday, 8 a.m.-5 p.m.

A part of the OEO funded Orange-Chatham Comprehensive Health Service (OCCHS), the Chapel Hill-Carrboro Health Center (and the two branches of it listed below) offer the most complete medical services for low income people in the state. Patient care is divided between 80 percent low income people, 15 percent who pay on a sliding scale, and 5 percent who pay in full. Eligibility is on a flexible scale, involving family size, income, and the patient's responsibilities to one's family. Complete clinic facilities are offered, including hospitalization and referrals. Fully trained doctors work full-time at the clinic, as do family nurse practitioners and community health workers.

A permanent quarters for the Center is now being planned for construction in Carrboro, which would allow for expanded services and enable the staff more involvement in preventive medicine. The area covered by the Center, while excluding Durham County, includes cities as distant as Hillsborough and Farrington.

Haywood-Moncure Community Health Center
Moncure 27559
(919) 542-4991
Monday & Wednesday, 8:30 a.m.-9 p.m.
Tuesday, Thursday, Friday, 8:30 a.m.-5 p.m.

The Haywood-Moncure Center is a branch of the OCCHS and, as such, offers the same health facilities and care as the Chapel Hill-Carrboro Center. Hospitalization and referrals are available, and it is especially oriented to low income people. Family nurse practitioners and community health workers are on duty full-time and doctors work part time.

Prospect Hill Clinic
Prospect Hill 27314
(919) 562-3311
Monday-Friday, 8:30 a.m.-5 p.m.

This health center is, again, a branch of the OCCHS program based in Chapel Hill. Eligibility is the same, family nurse practitioners and community health workers are available and doctors, while part time, are at the center at all times. Complete health facilities are available.

sgh
(with help from
Margi Ross and Dan Barco
Durham)

Celo Direct Drug Service
6905 Fourth Street, N.W.
Washington, D.C. 20012

Begun originally by people at Celo Community near Burnsville, the **Direct Drug Service** *is essentially a mail-order co-operative for prescriptions and non-prescription drugs, vitamins, and other health needs and sick room supplies. Savings tend to be considerable and this service is well worth looking into, especially for folks who use a lot of drugs and constantly get ripped off by the exhorbitant prices at the local drug store. This is a completely legal, aboveground operation which "operates under the laws and regulations of the District of Columbia and the Food and Drug Administration."*

Write for the latest catalog before ordering.

ajk

Savings vary, from 20% to 50%, depending on the items ordered and place of residence.

Every order is filled the same day it is received.

We guarantee only the highest quality drugs are used in filling your order. Your prescriptions are always carefully checked before they are mailed. We have thousands of satisfied customers in all 50 states.

* * *

Prescription Orders.
Always enclose original prescriptions. Copies of prescription cannot be filled. For prescription refills, be sure to have your doctor indicate clearly the number of refills needed on the original prescription.

Non-Prescription Orders.
On non-prescription orders, such as vitamins, laxatives, etc., indicate quantity, name, price. These may be ordered only in quantities or multiples as specified in the catalog.

from 1971-72 catalog

Medical Committee for Human Rights
c/o Gale Touger
310 Alexander Avenue
Durham 27705
(919) 286-9683

Medical care will be the Viet Nam of the '70s. As the nation gears up for national health insurance, the expenditures for health care are expected to total $150 billion by 1980. But even as the expenditures (and expenses) spiral upward, the level of care available to American people has failed to improve. For within the institutions that make up America's health system—hospitals, six-figured doctors, medical schools, drug companies, health insurance companies—health care does not make top priority. Rather, the interest lies in making money off of people's health.

We of MCHR propose to harness an existing movement of health personnel and concerned consumers which will press for a radical restructuring of our health system. We are working for a system excluding profits and based on the principle that health care is a human right.

Nationally, MCHR is an organization with a membership of about 20,000 in about 74 local chapters. We support a system which will:

1. *End profit making in health care. Health care is a service, not a business.*
2. *Pay for all service with a progressive tax on total wealth—one without loopholes, that makes corporations and the rich pay their share.*
3. *Provide complete and preventative health care with no charges for services.*
4. *Administer medical centers locally through representatives of patients and workers.*
5. *End discrimination in jobs.*

Locally, we are a group of health workers (nurses, doctors, physical therapists, hospital administrators, and students in all these fields), other professionals (social workers, lawyers, etc.) and consumers who are interested in health.

One area which we have been investigating throughout the 2½ years of the local organization's existence is transportation. Public transportation and Durham Ambulance Company do not adequately meet the needs of Durham citizens for getting to and from medical facilities. This year we will attempt to formulate concrete proposals to deal with transportation. A second area of interest in which MCHR collaborated on a proposal is night clinics. This proposal was unsuccessfully submitted to Duke Hospital by United Organizations for Community Improvement (UOCI) and ACT. In addition we have distributed educational materials concerning issues relevant to the Duke/Durham community. Last year MCHR provided leadership and support for a city wide campaign seeking changes in the plans for the new Durham County Hospital. This campaign continues to grow and has now taken on a broader focus, Durham County health care, as a whole. MCHR will continue to coordinate its efforts with this organization (Citizens Concerned About Durham County Health Care). Other areas which we have dealt with in the past and/or plan to deal with this year are the drug industries effect on area hospitals, medical draft counseling and nutrition.

Everyone interested is welcome to attend our monthly general meetings and join a committee to work on a particular project.

Gale Touger
Durham

Who's the Matter With Me?
Alice Steadman
1971; 200 pages; $2.96 (plus 24 cents postage), $25.00/dozen

Available from:
Alice Steadman
2500 Cloister Drive
Charlotte 28211

This is a very beautiful book.

I almost feel I could stop with that first sentence, because in my twenty-four years I am sure I have read only a handful of books that I would describe in such flat-out terms, no reservations needed. But since most of you have no basis to trust my judgment, let me see what I can do to convince you that this is indeed a beautiful book.

The book's subject matter is people, or persons, which I think is a better word. You, me and everyone else on the planet. On the surface, the book tells how we sometimes make ourselves ill, and points to ways we can make ourselves better again.

Sickness, in Alice Steadman's view, does not develop by chance. Nor is it caused by the seemingly all-powerful malignant microbes that thrive at the scene of every physical ailment. Rather, sickness is a physical manifestation of a mental (or spiritual) conflict. Just as, in dreams, mental images symbolic of life's important conflicts flow into our minds, unresolved soul conflicts flow into different parts of our bodies. Dis-ease in a specific bodily area is symbolic of a specific kind of soul sickness. To cite an example with which I have personal familiarity: "The back, vertebrae, muscles, etc., are the 'support' of the 'head man'; so one's thinking about the ability to support an idea (ideals) or project is symbolized by the back's condition . . . If you have a 'backache' try to stop being a 'Perfectionist' it would 'break' my back." (pp. 94-95). By learning to "diagnose" the type of conflict an illness represents (helpfully, **Who's the Matter With Me?** *is fairly detailed in this area) we are then in the position to cure ourselves—by facing and resolving the mental conflict that is causing our dis-ease.*

But, as we all know, resolving mental conflict is often not an easy task to accomplish. But this is precisely where, in my view, the greatest strengths of the book lie. For Alice Steadman is one of those rare people who believes that we are all worth a lot more than we usually give ourselves credit for. And that we all have a lot more strengths, possibilities and capabilities than we usually dare to use.

Now, in many different ways, a lot of other people have said these same things about the hidden strengths that lie in all of us. Jesus, for one (whom Ms. Steadman quotes extensively). But somehow none of these people have ever helped me to believe in what they were saying as much as Alice Steadman has. Which came, I must say, as a great surprise to me. When Steve first gave me the book to review, I was fully prepared to be very critical of it, although I realize now that at the time I was fully prepared to be very critical of almost everyone and everything that entered my life. But Alice's simple words, her honesty, and most important of all, her love subverted my well-laid plans.

What is most important about Alice Steadman's book book is not what she says, but how she says it—with sincerity, openness, and warmth, of a quality and depth which is seldom experienced in these troubled times.

Briefly, Alice says that each one of us has a soul, and that our soul is our hookup to the harmony of the universe. Although everyone's soul is made of the same stuff, its been put together a little bit differently in each of us. We're all the same, but at the same time we're all different. Our soul is the seat of our individual purpose in life. When our conscious mind is out of touch with our soul; when we're out of touch with what we really feel deep inside, what we really believe, what we really think we should be doing, dis-ease enters our lives. Of course, we all know about dis-ease. The world is full of it. Wars, fear, prejudice—the list could go on forever. Living in a world of dis-ease, we can't help but carry a lot of it around inside of us, especially if we don't like the thought of unleashing it on those around us.

Alice Steadman shows us a way of dealing with dis-ease, a way of converting it ("An oyster takes an irritation and makes of it a pearl. How many pearls could we make in a week?") before its effects are felt in our relationships with other people and in our own physical and mental well-being. She points out that we wouldn't get very upset about something that wasn't important to us. So, if we face up to them, on the other side of our greatest problems we can find our greatest strengths.

This book can, I think, help you to feel better about yourself. It has certainly been important to me during some recent months that were filled with a greater than usual amount of uncertainty and conflict. My thanks to Alice Steadman, for being the person that she is.

Tom Campbell
Durham

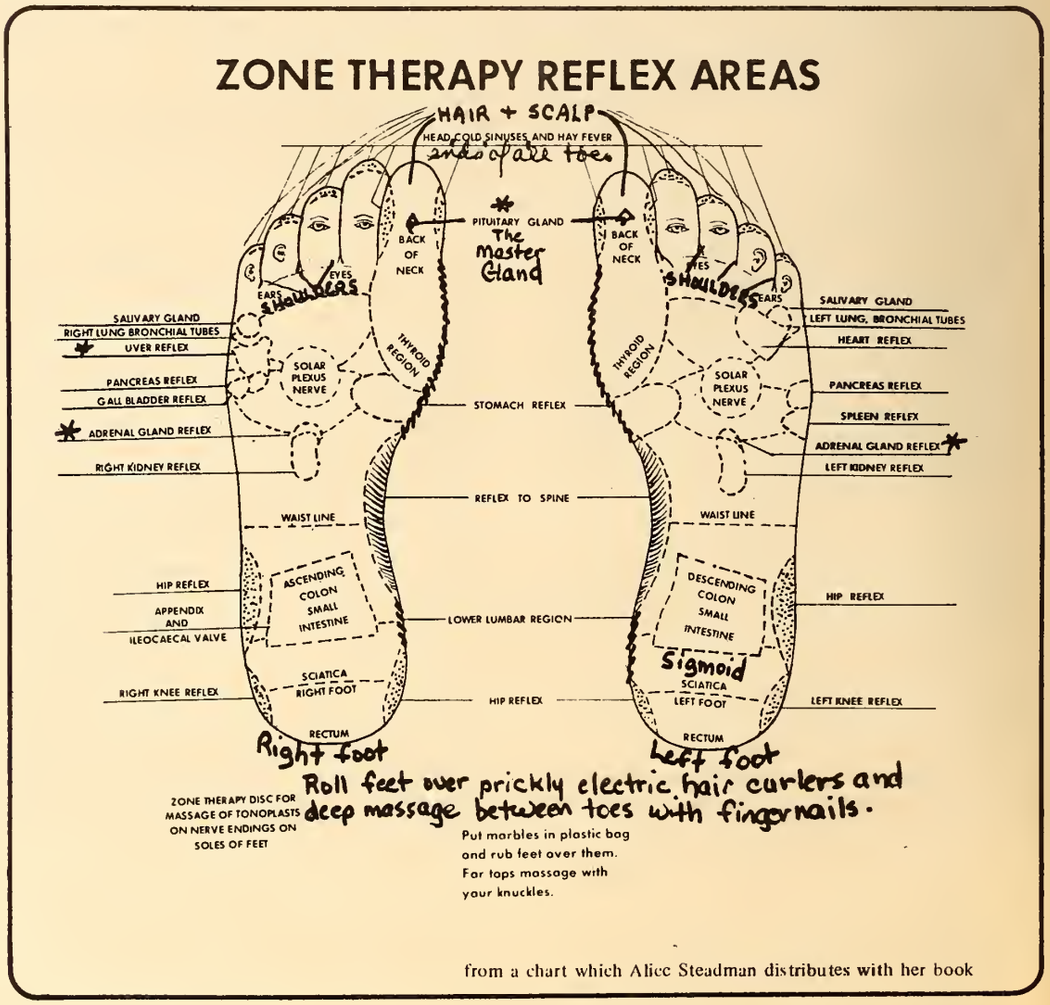
For the sake of our happiness, we must realize that we can never lose anything that belongs to us, nor can we possess what is not really ours. We are prone to think we possess people, or things, because we legally own them, but real love is the only thing that can bind anything to us. If we have that, the other so-called problems are nothing.

. . . we can change only ourselves and if we do, then our world, our circumstances, seem to be changed. If you do not like your world, change yourself to what you would wish and you will attract those things and people that you wish.

If you could stop thinking of what you do not like and think of the perfection desired, your body would become more perfect . . . Take your mind off the mistakes and know you are forgiven, then center your mind on the ideal your soul knows. God forgives you as you forgive yourself.

. . . blood is renewed at the rate of twenty million cells per second and lives only 21 days . . . medical science has found that it takes only eleven months or less for a cell to be remade from start to finish and that in the matter of a year or so no part of your body is the same as it was. If you look like you did eleven months ago or a few years ago, it is because you are thinking pretty much as you did then."

The spirit and soul of you is the real you. Imagine the body after these have departed—it is inert material without knowledge or energy or personality. So that which is the real you is the unseeable you that was using the seeable you to run around in. Now, this spirit or soul in the body are linked with universal energy, universal love, power, light, and you can have and use all of this that you tell yourself you can have. I'm saying this to try to convince you that if you are not what you desire yourself to be it is because you've hypnotized yourself into believing otherwise . . .



from a chart which Alice Steadman distributes with her book

You, Your Body, and God

God is in everything that He has made, and He has made everything. Everyone is a part of my body and, therefore, I cannot hurt another without hurting myself. No one can hurt me without hurting him or herself.

Each person comes into the world at a different time for a special purpose and to bear different fruits, yet "all are precious in His sight." Every "fruit" has its own special flavors and gift to the world. The feet, for instance, are necessary to under-stand the world and carry the message of the Head and Heart. It's easy to understand why some people are introverted and shy, because parts of their bodies are never mentioned in polite society, and no one writes poetry about them. St. Paul said that the least part of the body can control the Head. That's why we have so many headaches. When you look at the actions of your own body you know that it's necessary for each part to have a time to be itself.

When you know the function of each part of the body you will know why it is sick, even why it's too small or too large. It's frustrated because it is not being allowed to do its "thing," or not being appreciated in its work, and it hears you apologizing for it when you have made it what it is. It had only pictured out your thinking and your desires, conscious and unconscious. You wanted an activity of your life to be bigger so it grew a lump or blubber on its physical counterpart. You were irritated and "it" had a rash. You bit off more than you could swallow and it couldn't swallow. Somebody wanted you to "cough up" more money and it coughed to stop it.

The Common Cold is our favorite ailment, and a vaccine to stop it will never be found. The virus types "change with the weather" as "they" represent the things that make us want to cry. The people who irritated you last year may not be the ones you are irritated by this year. We could handle those viruses if we simply cried on the job or boo-hooed at the grocery store or at a concert, but we would also be advised to commit ourselves. Instead a cold is tolerated and ignored.

Stained Glass Window by Alice Steadman

There are other problems that effect the respiratory tract, the arms, hands, and chest. These are symbolic of communications and transportation: relatives, neighbors, any outer vehicle for faster travel, radio, TV, newspaper and telephone. Some invade us with bad news, others limit our getting away from home. "The world is too much with us," and the pressures make it difficult to breath, easy to cry.

How to keep the boat from swamping in a storm? Say "Peace be still." He is waiting for you to ask Him, He cannot impose His will on yours. He has given you Life, Love, Light, Health, Strength, Hope; you must ask for wisdom to use it. "Greater is He that is within you than he that is in the world." (1 John 4:4) He is in charge of your spirit and soul—you are in charge of your body. It is your servant, yet you seldom speak to it except to criticize it. If this body servant had not been so attached to you it would have left you long ago. Some parts may have just cut out and left. Other parts, unappreciated, may be thinking of it. How would you like to be called, by another, weak, bad, untalented, ignorant or really "no good at all." You paralyze it with indecision and condemnation. You have used it as your "whipping boy." Your body is not supposed to be good for everything or to do everything. Praise the good—apologize when you hurt or sicken it. Love and forgive others who have sickened or hurt you, for it was a valuable lesson you both were learning and teaching. Getting even causes wars in the body, in relationships and nations. Love is the Healing quality of God. God loves us no matter how we are.

Alice Steadman
Charlotte

The following is reprinted from Charles Whedbee's excellent book, *Legends of the Outer Banks*, copyright 1966 by John F. Blair, publisher. It is included here by permission of the author and publisher.

THE RIDDLE OF SHALLOTTE INLET

There is a fascination about sea water which continues to intrigue laymen and doctors alike. Almost any competent chemist can tell you that water from the open sea is almost identical with human blood in its chemical makeup. Evolutionists claim that life originated in the sea, migrating onto land first as amphibian creatures capable of breathing either air or water, and evolving later as breathers of air alone. Certainly the sea is the last great frontier on this earth, which man is only just beginning to explore and understand.

When Ponce de Leon came to this country, one of his prime objects was to find the so-called Fountain of Youth, a magical upwelling or stream of water that Indian legend claimed had the power to restore lost youth. Since Ponce de Leon's journal never mentions finding the Fountain of Youth, we must assume that he never claimed to have located it. There are several references, however, to another stream that the Indians volunteered to show him—a stream with healing qualities, where infections, fevers, and "vapors" were cured simply by bathing in its magical waters.

It is probable that Ponce was much more interested in gold and other treasures than he was in any healing waters. At any rate, there is no evidence that he even looked for this stream (although he did consider it of sufficient interest to justify a memorandum or two). This watercourse was supposed to lie to the northward and to be at the end of a journey of many suns' duration.

Rather far to the northward of de Leon's country, certainly a distance it would have taken many suns to travel by foot or canoe, there lies a portion of North Carolina's Outer Banks within the boundaries of Brunswick County that is known as Shallotte's Inlet. This inlet is a most peculiar phenomenon. It can, and it does, cure infection, responsible people say. It can, and it does, heal old wounds that have festered and "wept" for long periods of time. It can and does cure several other types of disease to which the human flesh is heir.

Many people in Brunswick County think that these are the Indians' legendary healing waters. Included among the people who believe sincerely in the medicinal qualities of this stream are several medical doctors and a number of chemists. It is an open secret that intensive research in both qualitative and quantitative chemistry is going on even now to try to solve the riddle of these waters.

Several of the doctors came to these tide-swept regions to scoff but remained with widened and incredulous eyes to learn more about it. There definitely is something in this water that is not in other water. Too many people who were ill and infected have recovered after bathing here—and with no other type of treatment—for the phenomenon to be explainable as mass hysteria. Indeed, several of the dramatic cures have occurred, it is said, because the infected parties fell accidentally into these waters. Old-time bear hunters have known about the spa for years. It is averred that many a good bear dog owes his life to the curative powers of this flow because he was dumped into it, sink or swim, after being injured by his quarry.

Shallotte's Inlet is located about seven miles from the lovely little town of Shallotte on the southern end of the Outer Banks. Quite near Holden's Beach, it is readily accessible and even appears on most road maps of the region. The Inlet is a part of the famous Inland Waterway; and, though much of it is under federal control, all of it is open to the public.

Present in this particular watercourse is a peculiar type of rush or reed that grows nowhere else, so far as is known, but grows here in abundance. In the center of the reed is found a substance that looks for all the world like bread. At last report the growth had not been pinned down other than being generally classified as of the genus Juncus in the family Juncaceae. It is thought, however, that this plant is not unique to Shallotte's Inlet. Such a thing would be a rarity, indeed, in botany.

It has been definitely established, however, by careful observation and repeated experiment, that when these reeds become inundated with salt water from the sea, as frequently happens, a sort of mould develops on the breadlike substance and then washes off in large quantities until the water in the vicinity assumes a rather milky appearance. It is this milky water which has been present in all cases where infectious ailments and other ills have been reported as cured.

Science may try to explain that this is some sort of natural penicillin factory, or perhaps that there are other and even more powerful penicillin-like drugs which are formed by the interaction of the sea water with the bready segments of the reeds. Indian legend, on the other hand, insists that these are, indeed, magical waters provided by the Great Spirit for the comfort and healing of His people.

Do you think this is only an old wives tale? If so, you will be delighted to learn that the people of the section are quite willing to talk about it. Just ask any of the native-born sons or daughters of Shallotte or, for that matter, of Calabash, Grissettown, Olyphic, or Makatoka, North Carolina. Chances are he can point to a living member of his own family who has bathed in these healing waters and has been cured. You are not really entitled to a single hoot until you have first checked the facts for yourself.

Charles Whedbee
Greenville

Finding the Far Out Fungi

When I first moved out to the country last year, I really got into mushrooms. In the late summer, it was impossible to walk around the woods without your attention being seized by the bright, weird shapes of orange, yellow, or purple poking up everywhere. Fungi are so bizarre, they just appear overnight, and maybe fade out in a couple of days. Some of them will melt into black ink before your very eyes. Some are good to eat, some will make you sick, some can kill you as sure as anything, and some can pleasantly carry your mind away to a mellow higher state of consciousness.

There are some old mushroom hunters, and there are some foolish mushroom hunters. There are, however, no old, foolish mushroom hunters. If you wish to live to be an old mushroom hunter, you should get a good book that will enable you to tell the edible ones from deceptively similar deadly poisonous species. There are many books on mushrooms. Absolutely the best, simplest, and cheapest one I've found is Tosco and Fanelli's Color Treasury of Mushrooms and Toadstools, *published by Crescent Books and printed in Italy. It is available at the Chapel Hill Community Bookstore for about $2.00. They can order any of the books mentioned here. The* Color Treasury *has excellent color photographs, and is easy to read and understand, even if you have no comprehension of botany. Without exception, it is the best book I've seen on edible and poisonous fungi.*

PANAEOLINA FOENISECII

To get deeper into the trip, get The Mushroom Hunter's Field Guide, *by Alexander H. Smith (University of Michigan Press). It lists even more species, and is also non-technical, but it relies mainly on black and white photos. It sells for about $5.00. Another, more technical book (with an outstanding key) is* A Guide to Mushrooms and Toadstools *by Lange and Hora, published by Dutton. This book has excellent color drawings and covers over 600 species. It does not emphasize the edible types. This is not a book to begin with. Recommending these books is all I can explain about how to find edible mushrooms. They are really abundant, if you know when to look. I conveniently found some under my tomato plants, just begging to go into vegetable soup. Some that appeared in our driveway were better than the freshest mushrooms from the store. The best flavor and texture of any I've had. I ate them with scrambled eggs.*

Yet another fungus trip is finding species which have mind-altering or hallucinogenic properties. It is an incredible experience to be in the woods and meet these mushrooms, which appear so spontaneously, and then feel the changes in your head resulting from this space-time intersection.

All early religions employed mushrooms as "psychedelic" initiators. The use of the Amanita Muscaria, *or fly-agaric, has been linked to the pyramids of Egypt, where the Pharaohs apparently used this mushroom to initiate astral projection and trances. The Vedic hymns of India sing the praises of* Soma, *a drink made from* A. Muscaria. *One author links this reddish-golden fungus with Jason and the Golden Fleece, the cult of Dyonisus or Bacchus, and Judeo-Christianity (Jesus Christ was a Mushroom). Any standard mushroom book will list this one, and will probably advise you to avoid it.*

One group of Amanitas is deadly poisonous. Symptoms of their poisoning appear after the poison reaches your vital organs. First aid makes no difference, and death is certain. Amanita Muscaria *is in another group that causes muscarinic and atropine-like poisoning.* Amanita Pantherina *looks similar, but its poisoning can be deadly. There is no evidence that* A. Muscaria *is deadly in a limited dosage. (Not more than one at a time, and not too often.) Study this genus carefully. Eat only red or gold Amanitas with white warts on top. A mistake could be your last. The Kamchadals of Siberia dried the mushrooms and swallowed them whole, at one gulp, rolled into a ball. Not chewing them was said to lessen the chance of digestive disturbances. More details on their use are in the fall 1971 Healing edition of the* Canadian Whole Earth Almanac. *My tribe's experience with them is limited, but good. Look for the fly-agaric in pine or oak woods from August to November.*

We follow an old Siberian practice, that of keeping a cat as a "temple animal." She is offered a part of a questionable mushroom, and has learned to accept a true fly-agaric. Any mushroom she rejects is discarded. If the temple animal accepts a mushroom and then dies, it means that the person who offered it was unclean. The fly-agaric is a very powerful sacrament, and must be used carefully.

Many people have heard of the use of psilocybin-type mushrooms by Native Americans in the Southwest. There are fifteen different species which range from Cuba and Mexico up to British Columbia. My tribe has been fortunately blessed by two of these species which chose to appear all over the floor of our marijuana gardens. Panaeolus Subbalteatus *and* Panaeolina Foenisecii *have an affinity for ground which has been well turned, cultivated, and fertilized with thoroughly dried manure. Our peak run of fruits came in early August of this year.*

P. Foenisecii *has a cone-shaped or hemispherical cap, with thin flesh and darkly mottled, bowed-out gills. The specimens we encountered were sort of grey, with a purplish-brown cast and darker bands around the cap. In older specimens, the gills become dark black with spores, and irregular arrows appear on the cap. The stem is tall, thin, and hollow. The cap measures from ½ inch to 1¼ inches wide, and the overall height is from 1½ inches to 3¼ inches tall. The production of psilocybin is apparently irregular in this species. It has no real distinctive odor or taste.*

PANAEOLUS SUBBALTEATUS

The cap of P. Subbalteatus *radically changes form as it grows from a small, regular, solid-brown hemisphere to a more irregular larger cap, more flattened-out with splotches or bands of brown against a tan background. Its flesh is thick at the center, tapering to the margin, and tastes like commercial mushrooms. The gills are bowed out, mottled when young and entirely black when old. Vertical lines appear on the hollow stem. In comparison with the preceding species, the stem is thicker, more fleshy, and slightly longer. The cap is also a bit larger. Both species take from two to four days to reach maturity.*

We each ate nine or ten mushrooms (combining both species) and experienced a two to three hour period of mellow and clear euphoria. I found that yogic breathing and chanting was greatly enhanced by the effects of the mushrooms. Everyone who wants to meet these initiators should get A Key to the American Psilocybin Mushroom, *published by the Church of the One Sermon. This is a small book, very well put together, with excellent color life-size drawings and easy to read descriptions of the mushrooms. It is well worth the price of $5.00, and can be purchased at the Community Bookstore or ordered from the Church, at 8135 Lincoln Street in Lemon Grove, California. This volume explains all about finding and culturing these fifteen species, and tells how to test mushrooms in the field for the presence of psilocybin. It concludes with a rap on a religion called SUBUD, which I could not begin to explain now.*

Getting in touch with these Far-Out Fungi is a good way to put your changes more in tune with the changes and rhythms of our great mother earth and her processes of decomposition/creation. Psilocybin mushrooms are her gift to us, that we may know her love and power.

SAT NAM

Jimson Sooboo
Chatham County

Transcendental Meditation

Transcendental Meditation, *as taught by Maharishi Mahesh Yogi, is a technique that provides not only some very good rest for the body of the meditator but also serves to clarify and expand the individual's knowledge and understanding of himself and the world around him.*

T.M. is practiced daily for 15-20 minutes, morning and evening. The technique is easy and natural and can be learned by anyone.

Scientific interest in the physiological results of T.M. is producing research data throughout the world. Recent articles of particular interest have been published in Scientific American *(February, 1972),* Today's Health *(March, 1972),* East and West Journal *(March 31, 1972), and* American Journal of Physiology *(September, 1971) and others. These results point to dramatic effects of T.M. for meditators in the areas of reduction of metabolism as measured by oxygen consumption; reductions in carbon dioxide elimination, and rate and volume of respiration; reduction in blood lactate level and heart rate; increases in galvanic skin resistance; and an electroencephalogram pattern of intensification of alpha waves with occasional theta wave activity. All of these effects serve to provide the body of the meditator with stress-releasing rest. As Maharishi says, "Man's natural birthright is to live in fulfillment, free of stress or strain."*

The profound stress-releasing rest that T.M. provides serves not only to make the meditator feel more rested and calm in body, but also to clear and clarify the meditator's mind and intellect. With a clearer mind, the meditator very automatically begins to experience greater efficiency and joy in his daily activity and greater harmony and happiness in his involvement with others. Changes in perception of inner and outer reality and exploration of levels of consciousness occur quite naturally as the meditator evolves in the technique.

The teaching and activities of T.M. are organized through Students International Meditation Society (SIMS) and International Meditation Society (IMS).

Teachers of the technique, who are personally trained by Maharishi, teach through these organizations. For information about activities in your area of North Carolina, contact directly:

Bob Young or
Bob and Dawn Saturley
1139 West 25th Street
Winston-Salem 27104
(919) 723-6604

Emily Walker
1020 Urban Avenue
Durham 27701
(919) 688-5921

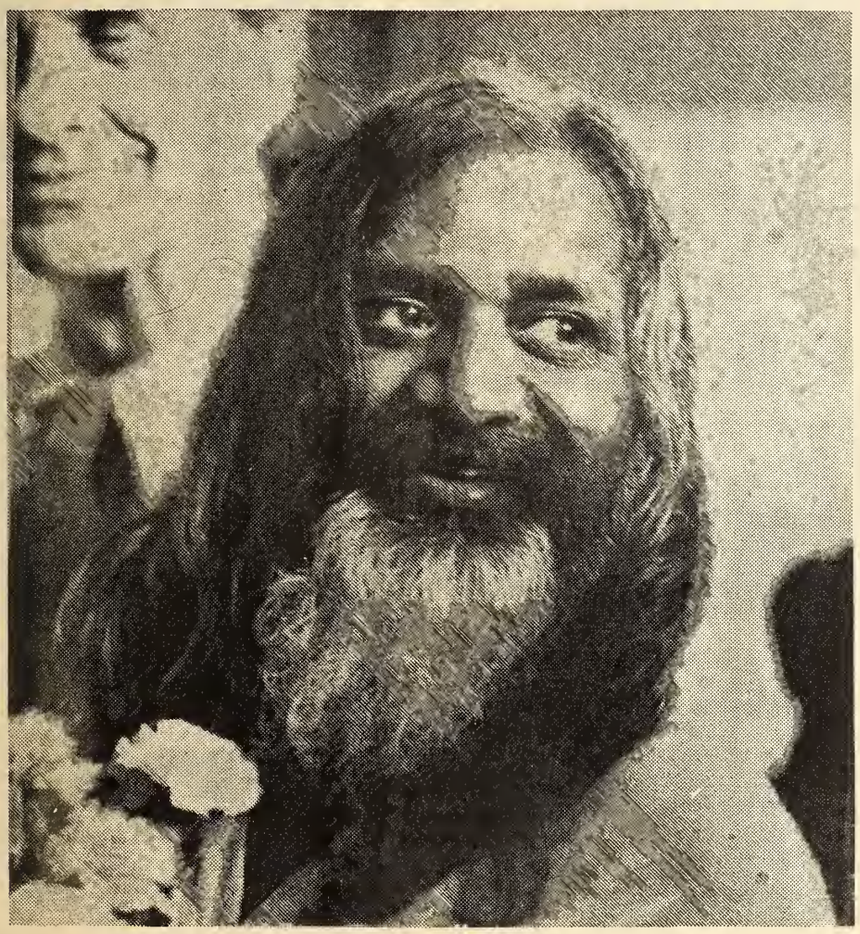
Lynn Wilkinson
832 Second Street, N.E.
Hickory
(704) 322-3265

Also, regarding another activity in North Carolina, SIMS-IMS has recently acquired 1100 acres of land north of Asheville where buildings to accomodate the academy of Maharishi International University will be built. This academy will provide space for approximately 1500 Transcendental Meditators to engage in periods of study and meditation. Meditators interested in finding out more about this project or in participating in the building of the academy can write Maharishi International University Building Project, PO Box 38, Hot Springs 28743.

Jai Guru Dev
Emily Walker
Durham

A further note on T.M.:

In the mountains information can be obtained from Jim and Kathy Stebbins, 167 Webb Cove Road, Asheville, who send a little more on MIU. "It will eventually be an accredited university offering joint degrees in Science of Creative Intelligence and other major fields. For the beginning, it will be the world center for T.M. and also an academy for the instruction of initiators and teachers of SCI. There will be year-round facilities for 1500-2000 meditators including a lecture hall suitable for holding International Symposiums on the Science of Creative Intelligence. These symposiums, held during the summer, bring many of the world's best minds together with the Maharishi to discuss the ways in which SCI relates to their own particular fields."



Eckankar Campus Society

PO Box 953
Chapel Hill 27514

Eckankar *is the study of how to reach God Realization in one lifetime—this one. It is called the Ancient Science of Soul Travel, meaning learning how to live in a constantly aware state of being a spiritual entity—Soul. The ECK teachers exist at every level of awareness (or the various planes of consciousness). Everyone in ECK gets the benefit of having a teacher wherever he is in awareness; this is called the Inner Master. Gaining spiritual insight through Eckankar means that all people around you benefit from an increased flow of spiritual force, the sustainer of all life in all the worlds of existence, which we call the ECK current. Eckists learn by channeling this ECK current; it is the real teacher.*

In Chapel Hill we have a Satsang Class where we meet twice a month to study written lessons on ECK. Hopefully one will be started in Durham in early October if anyone is interested. It is hard to separate ECK in Chapel Hill from ECK in any other place since most of the training we get is at higher levels of consciousness than the physical plane. About every two months, we hold ECK seminars around the state where there are introductory lectures and a chance to meet local Eckists. People are welcome to visit our Satsang Class. Write and ask! Three good books to read on Eckankar are these Lancer paperbacks: Eckankar: Key to Secret Worlds, *by Paul Twitchell;* The Tiger's Fang, *by Paul Twitchell; and* In My Soul I am Free, *by Brad Steiger.*

Baraka Bashad!
Kathryn Webb
Chapel Hill

The Chapel Hill address can give you information on ECK teachers in Greensboro, Raleigh, Winston-Salem, Asheville, and Goldsboro. There are also groups in Wilmington, Oxford, Hurdle Mills, Burlington, Southern Pines, and Hendersonville.

sgh

Divine Light Mission

1232 East Boulevard
Charlotte 28203

This is the Charlotte Ashram of people devoted to the Perfect Master, Sat Gurudev Maharaji, a fourteen year old saint from India who has inspired the lives of increasing numbers of people all over the world. I've never met any of these folks, as when I visited the ashram no one was home. But I did walk around a bit and the place had a nice feel to it.

ajk

Yoga

Described below are some of the more organized and dedicated groups of yoga practitioners in the state. They represent, however, only a small percentage of the resources available to people wanting to practice yoga. Classes in Hatha Yoga, or the yoga of bodily postures, are to be found in many different places.

Some churches, schools, and YM and YWCAs offer yoga classes. Instruction can also be found at some rap houses, prisons, and at other places like the Women's Center in Charlotte. Since these are often irregular, you'll have to call around a little. Chances are, though, especially if you are a beginner, there is someone in your town or nearby to teach you.

While many of the yoga instructors are into it purely as a physical thing, the regular practice of yoga exercises, especially with proper guidance, can also help bring your mind and spirit into balance. This kind of guidance is more difficult to find, but there are people around. The groups listed below offer a good starting point for locating them.

ajk

Integral Yoga
Elise Miller Scopp, Teacher
Chapel Hill 27514
(919) 477-0833
967-2268 (C.H. Rec. Dept.)

Integral Yoga *is a synthesis of all yogas. Swami Satchidananda, founder-director of the Integral Yoga Institute, states the goal is "a body of perfect health and strength. Mind with all clarity, calmness, and control. Intellect as sharp as a razor. Will of steel. Heart full of love and mercy. A life dedicated to the common welfare. Realization of the True Self."*

He suggests that if we all work with the following branches of yoga, we will attain these goals:

1) Jnana Yoga – *This is the path of wisdom and consists of self-analysis and awareness. One ceases to identify himself with the body, mind, and ego.*
2) Raja Yoga – *Path of meditation and control of the mind.*
3) Japa Yoga – *Repeating a mantra or sound structure representing a particular aspect of the Divine Vibration. One repeats this mantra during meditation.*
4) Bhakti Yoga – *This is the path of love and devotion to God, a divine incarnation or the spiritual teacher.*
5) Karma Yoga – *The path of action through selfless service.*
6) HATHA YOGA – *Bodily postures (asanas), deep relaxation, breath control (pranayama), cleansing processes (kriyas), and mental concentration create a supple and relaxed body, increased vitality, radiant health, and help in curing physical illness. As the body and mind become purified and the practitioner gains mastery over his mind, he finally attains the goal of yoga, Self Realization.*

From September '71 to April '72, I taught Hatha Yoga classes at Umstead Center for the Recreation Department of Chapel Hill. I plan on offering the classes again in the fall of '72. The classes are Beginners I, II, and Intermediate level, running over a six-week period. Classes are offered five times a week, each class lasting one hour and a half. Presented in the classes are bodily postures, deep relaxation, pranayama (breath control), chanting (Kirtan Yoga) and a short meditation at the end.

In the spring of '72 on every other Sunday, students from my classes got together with the Kundalini Yoga group and Ananda Marga Group to chant and discuss yoga at Umstead Park.

The highlight of the year came when Swami Satchidananda came to Chapel Hill for two days in April. He gave a lecture on yoga at the University of North Carolina and then the following day there was an informal satsang or gathering with Swamiji and all the yoga students in the area. At this satsang Swamiji answered many questions, had an opportunity to meet persons more informally and lead the group in some beautiful chanting.

Contact me for further information.

Elise Miller Scopp
Chapel Hill

Guru Ram Das Ashram
3HO Foundation
Rt. 5, Box 45, Hamlin Road
Durham 27704
(919) 477-0833

The **Ashram** *is a growing group of 8-10 people dedicated to teaching in the community the technique of Kundalini Yoga to expand awareness. As a living group we can also show that it is possible to live a natural life style together and make it work. The Ashram is built around a few concepts:*

1) *Rising together (around 4 a.m.) to do Sadhana (spiritual practice). Sadhana consists of about 30-45 minutes of yoga exercises, 30 minutes of meditation, 1 hour of chanting.*
2) *Living for each other rather than living for ourselves, so that all may grow as quickly as possible.*
3) *Working and eating together in order to increase the group consciousness and unity.*

During the summer our energy was directed toward growing and caring for a ½ acre garden and the continuing production of candles which is the main income to support the Ashram.

In September classes in Kundalini yoga continue at the Ashram, Duke, N.C. State, UNC-CH, and will probably start at N.C. Central. The yoga itself works like this. We are all beings whose moving force is energy—Kundalini energy, the basic life energy in the Universe—but through repression of creativity, curiosity and other things, anxiety is produced. This anxiety manifests in the body as accumulated muscle tension which blocks the free flow of energy that could be used for many things, especially expanding awareness to the realization of our own potential and true nature as divine beings. The tension is removed by breathing and body exercise plus techniques of massage and relaxation. Chanting and meditation are used to tune to the finer and purer cosmic vibrations and also to make us more aware and more in touch with our higher nature. After working on yourself change and expansion begin to happen.

The Spiritual Guide of the community is Yogi Bhajan, an Indian Master of Kundalini and Tantric Yoga. He stays mainly in Los Angeles, but visits the East Coast regularly to teach Kundalini and Tantric Yoga. Yogi Bhajan has been the inspiring force in the development of the 3HO Foundation (Happy, Healthy, Holy family). The family consists of Ashrams all around the country similar to the one here in Durham. Each Ashram functions by the same concepts but manifests differently. All are dedicated to teaching, but may direct their energies in varied ways. Some are forming Ashrams, some run restaurants, some do crafts and some do a combination of many things to make the group move. But all are moving in the same direction and toward the same place: living in truth and awareness.

Visitors are welcome.

ED ONG KAR — *One Creator and Creation*
SAT NAM — *Truth is the Name*
SIRI WHA GURU
The Wisdom is Inexpressible

Sonny Singh Marini
Durham

P.S. Guru Ram Das Ashram has no affiliation with Baba Ram Das. Guru Ram Das was the fourth Sikh Guru who lived from 1534-1581. Some of the main concepts that we live by are taken from Sikh practice and tradition. Therefore the Name.

Psychical Research Foundation
W.G. Roll, Project Director
2015 Erwin Road
Durham 27706
(919) 286-0714

PRF *is a research organization devoted mainly to the "survival" question—Is there survival after bodily death?—and related issues. Like other groups researching in the field of parapsychology, PRF is strongly oriented toward experimental methodology and rigid scientificness within an inter-disciplinary approach to their studies. Unlike many others, however, and due in part to their focus on the survival problem, PRF seems quite willing to go outside the laboratory and study spontaneous occurrences of phenomena like "hauntings" and "poltergeists."*

The folks at PRF are also into a whole range of things that may relate to "survival"—out-of-the-body experiences, altered states of consciousness, mediumship, etc. They are doing work with meditation, sleep, animal behavior and personality, and other areas which seem to offer a number of possibilities for psychic liberation.

PRF has a library with a substantial number of books and articles pertaining to psychic phenomena which is open to the public—all materials can be used on the premises. They publish a quarterly newsletter, THETA, *which costs $1.50 per year, $2.00 for two years. Also available from PRF is a Suggested Reading List which includes books on many topics, including altered states of consciousness; experimental psi phenomena; hauntings and poltergeists; philosophy, religion, and psychical research; survival; and textbooks on parapsychology.*

ajk

. . . How can a fusion be achieved between the needs for "activism and mysticism" or for "political freedom and personal ecstasy"? And in what sense can the self be expanded and opened up? The answers to these questions hinge on the nature of the human self. The behavioral sciences identify the self with the body, and its needs with organic needs only modified by the environment. We regard ourselves as a species which emerged victorious in the fight for survival and we see the fight continuing among ourselves, if not for physical survival, then for individual ascendancy. Our educational, professional and commercial institutions all reinforce personal achievement in competitive situations. Recreational activities often follow the same theme, whether at the Miss America stage, the Rose Bowl or whatever arena we attend. Although there are times when cooperative relationships override individual concerns, the mold is essentially the same since the group we belong to is usually set against another group. The context may be anything from the battlefield to the church which excludes members of other races.

If this picture of human beings as separate egos is accurate, there cannot be any actual expansion of the self. The search for ways to "open up" the self and satisfy its need for "activism," "mysticism," etc., are then to be explored in terms of ego functions—such as adolescent rebelliousness, perhaps with artistic and pathological overtones—which present-day psychological and sociological techniques may be able to accommodate. But if the self in some real sense encompasses its social and physical environment, science and technology cannot be expected to respond to its needs until they recognize the possibility of an extrasomatic self. The question is whether it can be shown that the human self extends beyond the border of its organism.

W.G. Roll

Meditation and Philosophy Center
Doris H. Carlson Foundation
The Little Library
2010 Acme Street
Durham 27705
(919) 286-9425

This is a non-denominational meditation center and library, with over 1,000 volumes on meditation (Vedanta, Islamic, Zen, Chinese, Buddhist, Judaic, Christian, Eastern Orthodox, and others). The Center *is open from 9:00 to 4:00 daily, and everyone is welcome to come and read or meditate. There is a group which gathers from noon to 1:00 each day and from 8:00 to 10:00 Monday evenings to meditate together, and anyone who wants to join them is openly received.*

ajk

United Research Inc.
James Groure
PO Box 1146
Black Mountain 28711

United Research Inc. *is working on developing effective prayer, studying healing light rays, ESP research and development. Groure is planning to establish a 24-hour prayer center on the top of the mountain behind his home. He also conducts classes on the various kinds of psychic phenomena. People often visit him from many portions of the world and he has given some well-attended lectures at UNC-A. 'Nuff said.*

Jim Stebbins
Asheville

Foundation for Research on the Nature of Man
Institute for Parapsychology
J.B. Rhine, Director
Box 6847, College Station
Durham 27708

Located at 402 Buchanan Blvd. in Durham, **FRNM** *is devoted to the study of psychic phenomena in a rigidly scientific, experimental manner. The thrust of their work, which is a continuation of the work Dr. Rhine has been doing for years, is toward providing experimental evidence aimed at gaining recognition of parapsychology as a legitimate scientific discipline within universities. As such, much of the work done at FRNM is of a highly technical nature and not generally interesting to us plain folks—their journal reads like something put out by the American Chemical Association or whatever.*

Nevertheless the work being done at FRNM in the areas of ESP—telepathy, clairvoyance, and precognition—and psycho-kinesis ("mind over matter") is opening up the possibility of expanding our awareness significantly beyond the rut of limited rationalism in which many of us are caught. The Institute is also accessible to people, being interested in encouraging people to study psi phenomena on their own and in working with folks who have psi experiences. They also have a parapsychology bookstore and a well-stocked library which seems to have a complete collection of journals and books in the field and which is open to the public.

ajk

GENERAL INTRODUCTORY REVIEWS

2. ESP in Life and Lab, by Louisa E. Rhine. A bridge between experiences and experiments. New York: Mcmillan, 1967. $5.95. Also, New York: Colliers, 1969. $1.50 (paperback).

MORE TECHNICAL WORKS

7. Parapsychology Today, edited by J.B. Rhine and Robert Brier. Twenty-three articles reporting or interpreting current international psi research. New York: Citadel Press, 1968. $6.00.
11. ESP Curriculum Guide, by Robert A. McConnell. A scientist examines the reality of extra-sensory perception. New York: Simon and Schuster, 1970. $5.95; paperback, $1.95.
12. Journal of Parapsychology. Published quarterly by the Parapsychology Press, College Station, Durham, N.C. Nontechnical abstracts accompany all research reports. One year, $8.00; two, $15.00; three, $20.00.

TEST MATERIALS

19. Manual for Introductory Experiments in Parapsychology. Elementary articles and test instructions for both ESP and PK experiments. Suitable for students. Durham: Parapsychology Press, 1966. $1.00.

The books listed here may be ordered from the publishers, the bookstores, or from this Institute. A ten percent discount will be allowed by the Institute on orders totaling $10.00 or more when payment accompanies order. Postage will be paid on shipments in the U.S.A. when cash is received with order.

from Recommended Books on Parapsychology, 1972 (free)

Interpreter's House

Carlyle Marney, Executive Director
Box 36
Lake Junaluska 28745

Interpreter's House *is a way-station on the way to the New Church. Located in the Lambuth Inn at Lake Junaluska, Marney and his fellows hold three-week "seminars" for ministers of any denomination as well as weekend retreats for laypeople. (Costs are $25 per day, including lodging and meals, but no one is turned away for lack of funds.)*

What goes on at Interpreter's House is essentially confrontation—confrontation with myths, with walls, with the crap we're all carrying around in our heads. It is an attempt—rooted in tradition, alive in the present, and looking toward the future—to heal. And what Marney is trying to heal is that death of the soul/self, the Split that makes us build walls between us and them, me and you, me and me.

Marney's vision goes beyond the kind of choices many of us are agonizing over: go off into the country and make pots or stay in the city and fight oppression? Find a Guru and seek Enlightenment or help people organize to change the system? Personal growth or political involvement? But, ahh, we all know those are false choices; we must do both.

Interpreter's House is a place to find out who YOU are. YOU, after all, cannot act in the world if YOU are missing. Much of this has already become cliche, we know the words by rote, but most of us aren't much closer to realizing it, to making it real in our lives. Marney is a Holy Man, a Holy Man up on a mountain. But he is not a Holy Man who makes light of our despair, who brushes it off with smiles and mutterings of "illusions." No, Marney is a Holy Man who is one of us, who doesn't mock our fuckups but tries to understand them, who isn't afraid of groping in shit if that's what it takes to reach your/my/his personhood.

Marney is one of those few people who travel out on the Edge, who approach the Center. Interpreter's House is one of those places from which vibrations may come to move us all.

ajk

. . . We are surrounded by things that terrify us and by things that enchant us, obliged all our lives inexorably to react to things that are poked at us through some bars except for this: "man can, from time to time, suspend his direct concern with things, detach himself from his surroundings, ignore them . . . and turn his back on the world and take his stand inside himself, attend to his own inwardness."

But when you go inward, what do you find? This precisely is the function and meaning of the Interpreter's House. You are not to live your life as poked at and gaped at and pulled around by the things outside yourself, you have an inwardness and the Interpreter's House exists precisely to provide a time and place for inwardness.

The Interpreter's House exists to give you the assurance that the journey inward is worth taking; to give your distinctive inwardness a grand and high meaning; to see and to say to you that the inside of a man who is on a pilgrimage is something of a temple, is something like God, so much like God as to be called His image. The function of the Interpreter's House is to permit a man to endure, understand, accept his own inwardness and find his brothers. Here he comes, divested of all titles, of all rank, of all station, to examine his own inwardness and here the self-soul recovers its courage for the outward journey where he must live in an environment that furnishes him a role, a vocation, a priesthood. But he can come in here inwardly . . .

When a man comes up to his temple to face his inwardness let him wear relations, not functions for his titles. When he comes to the Interpreter's House let him be "neighbor," let him be "witness," let him be "brother," let him be "salt," let him be "light." When he goes forth let him be whatever he can be: lawyer, doctor, broker, carpenter, driver, again in order that he may "priest it" in the world, even if it is over chickens.

The inwardness and the outwardness both need interpretation. When your true inwardness controls your real outward you are redemptive in your life and your living is a priesthood.

One of the children of the community showed me a strange report card she had from, I thought, a rather progressive school. The child had made a B or a C in a difficult subject, chemistry. The teacher had written on the card, "We can't all be chemists but we would all like to be Susans."

The Interpreter's House is where one learns to receive his own inwardness in such a way that his outwardness becomes a redemptive journey. In a letter to the great healthy church of the Thessalonians, the writer of the letter says,

> because you became examples to all Asia Minor, so much so that wherever we go they tell us about you, we had nothing to say at Salonique.

Because they had begun to interpret their outwardness in line with their inwardness in Christ, "the preaching stopped." Paul said, we didn't have anything to say when we came to Salonique. This so far as I can take it now, for a season, is what the Interpreter's House is really about.

from "The Interpreter's House"
Carlyle Marney
Lake Junaluska

Carolina Human Development Resources

c/o Mrs. Veegie Short
Myers Park Baptist Church
PO Box 6006
Charlotte 28207
(704) 334-7232

T-groups, growth labs, sensitivity training, human relations training—all have proven to be useful tools for some people in some situations. The proliferation of this mode of attempted growth has been rather astounding over the last few years, and is found in schools, churches, agencies, corporations, etc. The success of any given group experience, however, depends to a great extent on the degree to which your goals are consistent with the purposes of the group and whether the trainer/facilitator/leader's idea of "growth" is amenable to yours.

Which is to say that people desiring to participate in training group experiences have a definite problem in terms of assessing whether a given group is likely to be for them. It is sometimes difficult to discover where such events are happening, let alone who the people are who are running it and what they're about. Added to that is the fact that there are all kinds of people running around calling themselves "trainers" or "group leaders," many of whom have no appreciation of the potential chaos groups can produce or any experience in dealing with that chaos, not to mention the ones who are simply ripping people off.

Carolina Human Development Resources *is a group of people actively engaged in human relations training who define three purposes for themselves:*

1) A clearing house of information *on what's happening in the area in training events, needs of the area for training, resources available (including qualified trainers, centers, etc.).*
2) *Possibility of developing an* accreditation process *(perhaps planning events that would meet certification standards for Association of Religion and Applied Behavioral Science, NTL, MATC, our own criteria).*
3) *Opportunities for further* professional development *and* further training *for non-professionals.*

We don't really know these folks or where their heads are at, but they do have a lot of information on people all over the state who lead groups—what kinds of experiences they've had, what their interests are, what they're doing and where—which could be useful to people. You can contact them about finding people leading groups in your area and also about local possibilities for having experiences which may enable you to lead groups.

ajk

The Training Center for Human Resources

Leland P. Bradford, Director
Quail Hill
Box 548
Pinehurst 28374

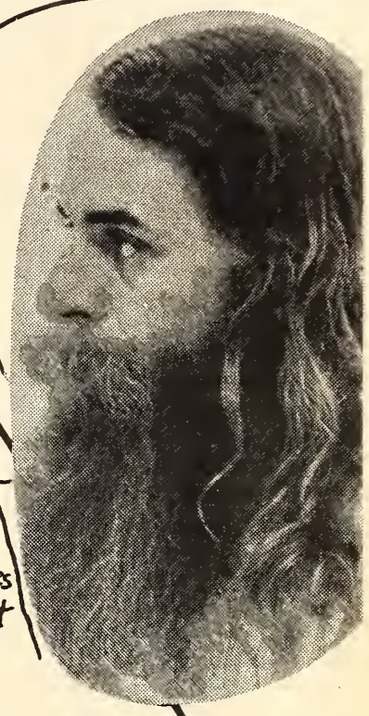
This year we established **The Training Center for Human Resources** *here in the Southern Pines area. Its purpose is to offer programs dealing with human behavior every few weeks. These programs stretch from short two-day programs of skill training in consultation skills, group behavior, team building, etc. to longer programs of the various types of Sensitivity training ranging from T-groups through Encounter groups, Tavistock models, personal growth programs such as the TORI program conducted by Dr. Jack Gibb from California. In all cases we plan to bring to these programs nationally known experts in their particular fields, something that I suspect no other group will be able to accomplish.*

Presently I am consulting with various organizations and agencies here in North Carolina on problems of organization development, inter-group conflict and team building within the group. It is possible that I will lead an occasional T-group either under the auspices of our center or under other auspices. If you wish to publish my name you may do so, although I will be very selective so that I do not become too involved in work.

Leland Bradford
Pinehurst

from **Human Ecology Picturebook**

by Bob Gregory



People arrange themselves in pyramidal power structures — the teepee

goals

leaders make decisions to attain goals and achieve values

Deviants have different goals and values

Followers do not achieve as well and have less power

upper

middle

Social class is power, money, education, and control

lower

Climbing the ladder

social mobility requires conformity, but gives Rewards

Bad routes are criminal, illegal, immoral or just unfortunate

Obstacles to mobility

age

money

exclusive memberships

Discrimination

Powerful technologies, over population and distance prevent leaders From getting Feedback From Followers

leaders should listen to voices OF dissent, anguish, and struggle

IF not, bonds between leaders and Followers may break

Revolution calls for new goals and new leaders

Change is possible

Social arrangements can benefit all people

YOU are your relationship's

begin

That Old Time Religion

In seeking to compile a listing of "experimental" ministries for the state of North Carolina, one becomes aware of the ambiguity of the term "experimental." Churches who occasionally permit rock music or jazz soon become designated experimental. Campus ministries within the shelter of the universities feel they are experimental by definition. And frequently groups defined as experimental ministries turn out to be drug programs or rap houses with a tenuous relationship (usually funding) to the established church.

In compiling the following list we are most interested in those groups which were attempting to maintain a balance between being a celebrative community and being a social action force.

The Cup of Water

A non-profit religious organization which "seeks to meet the whole needs of youth in the alternative society." This interdenominational "youth outreach" ministry conducts religious services in local churches, conducts weekly rap sessions, has a clothing closet, and provides job assistance. Plans are underway for a two-story Christian coffeehouse. Tending toward the "charismatic movement," The Cup of Water stresses the Holy Spirit in the lives of youth in the alternative society.

Contact: W. Lynwood "Lyn" Hay
Rt. 11, Box 382
Statesville 28677
(704) 872-4442

Prince of Peace Lutheran Center

Starting out a few years ago as a Lutheran community center in the predominantly black Warnersville area of Greensboro, Prince of Peace recently was officially recognized as a church. This community of Christians is composed of blacks and whites working to end racism through prophetic confrontation and the example of brotherhood. A monthly newsletter, The Talker and You *is distributed not only in the Warnersville area but also to community leadership in all areas of Greensboro. This publication keeps the community up to date on political issues, racial attitudes, fair housing, police-community relations and the many community activities which take place at Prince of Peace.*

Contact: Rev. Dick Rhyne or Joe Walker
1100 Curtis Street
Greensboro 27406
(919) 275-3609 or 274-1322

American Friends Service Committee

Is it the regional office *for the Southeast—or is it something more? George Fox's convictions on nonviolent community, the Spirit and the value of a life of utter simplicity pervade this old Quaker farmhouse much more than does the sound of electric typewriters and mimeograph machines. This High Point "office" organizes efforts in military counseling, nonviolence and the struggle for justice through the South. A rental library of films and slide shows (such as NARMIC's "Automated Battlefield") and a very large stock of books and pamphlets on peace education makes this old Quaker farmhouse an excellent resource center. Of especial interest is material relating to the Movement for a New Society which is seeking to build a network of "nonviolent revolutionary groups" around the country.*

Contact: Rev. Bill Jeffries—Peace Education
Joe Volk—Nonviolence
Chip Cole—Military Organizing
Chuck Alston—Literature and Catalogues
AFSC
PO Box 1791
1818 South Main Street
High Point 27261
(919) 882-0109

"The offense of established religion is the proclamation and practice of a caricature of Christianity so enculturated, domesticated, and lifeless that our generation easily rejects it as ethically insensitive, hypocritical, and irrelevant to the needs of our time."
—The Post American

Suruban Partners

704½ Ninth Street
Durham 27705
(919) 286-1406 or 286-0225

Suruban Partners *is a group of people trying to understand what peace is, what brotherhood means and what sharing is about. After long struggling in search for the nature of Christ's teachings (a struggle that continues) we began to seek creative alternatives to the self-seeking, violence, racism, and militarism that we found ourselves surrounded by and part of. To begin understanding the scope and magnitude of these forces of death invited intense cynicism and bitterness. Yet we heard the call of Christ to be one of newness and re-birth, a complete restructuring of human lives and the institutions which surround them.*

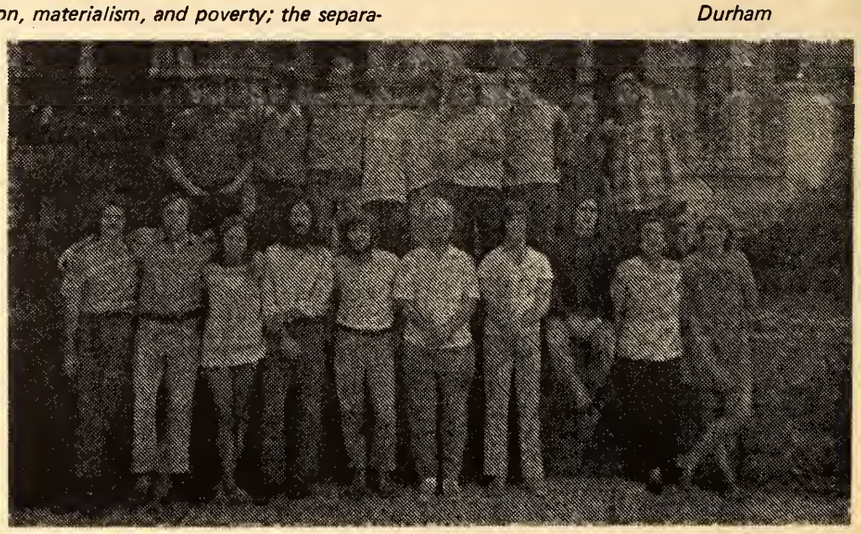
Crying out against what is unjust and inhuman—while important and justified—can lead to nothing without someone seeking real alternatives. We at Suruban Partners feel the need to do both. We live in community, sharing human and material resources, and the neighborhood around us is one of varied peoples—old, young, white, black. We seek involvement and a sense of community with our neighbors. One member's full time job is assisting the community and recreation leaders in building opportunities for growth in the Walltown neighborhood. An all volunteer coalition of blacks and whites was also formed to work together for the people here and the betterment of Durham.

In seeking a creative and life-giving response to the inhumanity and violence of war most of the men here are conscientious objectors or non-cooperators. Through a project called the Vietnamese Children's Fund we are finding concerned partners throughout our nation and the world who have helped us raise thousands of dollars for children's hospitals and orphanages in Indochina.

The Artisan and Third World Bazaar (our crafts store in Chapel Hill) and Child's Play (our wood working industry) are attempts at a new kind of business: one that brings people together, touches human needs, and exploits no one. All profits in these ventures join contributions to Suruban's Fund for Humanity and go to projects in areas of human concern. Child's Play makes toys, blocks, and equipment for schools and day care centers. Three Suruban members are employed at Child's Play as are two volunteers who are doing alternative service here for their stands as conscientious objectors. The Artisan and Third World Bazaar markets hand crafted goods from local potters and weavers as well as from craftsmen in mountain co-ops, rural areas of the south, and around the world. These two businesses are a very integral part of the overall vision of peace, reconciliation, and partnership that we share.

In all these things we seek to counter the forces of separation—the separation caused by economic exploitation, materialism, and poverty; the separation caused by contention and war; the separation caused by misunderstanding and competing to defeat each other. The name Suruban comes from the three words: suburban, rural, urban. These three words symbolize to us the separation and division in our nation and world. And putting the three together, Su-ru-ban, symbolizes to us the reconciliation and Partner-ship which we seek. We feel that the spirit of the Creative One as seen in Christ is characterized as much as anything by reconciliation: the coming together of all humanity with each other and God, leaving behind the greed, the bitterness, the fear, the guilt, and the indifference that pulls us apart. We at Suruban Partners are trying to proclaim this God and become like Him with our whole lives, from the nature of our community home and life-style to the nature of our work and interaction with our society to the nature of our play and worship.

The Suruban Community
Durham



Ain't Good Enough For Me

Ministry for Social Change

The Ministry for Social Change is a collective of people working for nonviolent social change in Greensboro. This collective is working at the very difficult task of becoming a community. *Organized over a year ago, this program sees Greensboro as a "classroom" for learning social change, alternative life-styles and better human relations. Research-action projects are based on the power of the imagination and the envisioning of utopian social models. Whether involved in organizing organic food or work co-ops, playing the police in softball or seeking to inject a prophetic note in discussions at city hall, participants in this ministry seek to learn the practical skills of making this a more just and humane society. Funded completely by the religious community of Greensboro, the ministry explores the new religious vision and seeks to apply these visions to society. The ministry center has housed the regional office of the Vietnam Veterans Against the War and now houses the office for* The Greensboro Sun, *a monthly alternative free paper which focuses on nonviolence, human relations and local issues. The main components of the program include a resource center on youth and nonviolent change, a workshop on community organizing, and an "off"-campus ministry to the UNC-G community.*

Contact: Rev. Jim Clark or Janis Alston
Ministry for Social Change
PO Box 5526
933½ Walker Avenue
Greensboro 27403
(919) 274-4073 or 299-3279

In surveying experimental ministries in North Carolina, the most we can say is that things are beginning. *As these ministries of liberation develop so will the number of difficulties. Maintaining the balance between being a celebrative community and a social action collective is a constant problem. Other difficulties which arise from seeking to effectively accomplish Christ's liberating work are funding difficulties with supporting churches and surveillance difficulties from the FBI. For the emerging free churches to develop in North Carolina, there will need to be close fellowship with our brothers and sisters in all parts of the state.* Please contact us *about your ideas, your particular problems and your victories.*

• *Jim Clark*
Greensboro

Some additions are:

Inter Church Council for Social Service

This is an organization of church people in Chapel Hill that aims to discover, publicize, and appraise the human needs of the Chapel Hill-Carrboro area and to organize, coordinate, channel, and direct volunteer efforts to meet these needs. In specific projects this council provides many services to individuals and families: 1) a tutorial program for public school children, 2) entertainment and crafts for older persons in their homes and in institutions, 3) a loan service with interest-free money for loans or grants to people who have no other resources to meet emergency needs, 4) a clothing cooperative which collects old clothes and home furnishings and distributes them free at the Carrboro Town Hall, 5) summer projects for children including day camps with scholarships, and 6) a prisoner rehabilitation project in which male volunteers help prisoners reacquaint themselves with the outside world.

In addition to these activities, ICC sponsors several programs for the community at large: 1) a social action committee through which community problems such as rats and unemployment are brought to the attention of the proper authorities, 2) a housing committee which is moving to get government funds to sponsor 79 units of housing for low and middle income families, and 3) the VISTA project for Chapel Hill-Carrboro area is sponsored by this agency. ICC needs more volunteers and contributions of good used clothing, furniture, or appliances, and money.

Contact: Inter Church Council for Social Service
207 Wilson Court
Chapel Hill 27514
(919) 929-6380

Larry Funk

Church of Reconciliation

Don't dismiss this as your run-of-the-mill Presbyterian Church. While this church is fairly stable, is Presbyterian, has regular Sunday worship, and employs a full-time pastor, it's not ordinary. It's trying to do some important things. The congregation is fully integrated both racially and generationally. It hired, quite self-consciously, a black for its minister. By choice it meets in a public school rather than invest in an elaborate chapel. In its communion service the congregation actually gathers around a table. If you live in the Chapel Hill area, you should check this church out. If you live someplace else, this kind of church could exist there, too. The Church of Reconciliation will freely give information on how to call such a community together.

Contact: The Rev. Marion Phillips
110 Elliot Road
Chapel Hill 27514
(919) 967-2016 or 929-2127

Campus Ministry

There is much activity of real merit in the ministries on the college campuses across this state. Important work is being done in abortion counseling and human sexuality counseling, in experimental use of media, in creative exposure to liturgy, in producing needed retreats, in exploring the possibilities of working ecumenism. Above and beyond the programs of campus ministries, you find that the men and women working in this field are singularly capable and solid folks. Good people to know.

Because there's so much going on and because it's always changing, it's impossible to give a comprehensive listing. I'll just give you the name of one man who'll know what's happening if anyone will.

Contact: The Rev. Clyde Robinson
United Ministries in Higher Education
4201 Murrayhill Road
Charlotte 28209
(704) 523-5496

Other Characters

In many places in this state there are people who have been working with little-known but exciting ministries for years, often alone and in hostile communities. All these ministers keep struggling against the odds because they believe that something must be done—about the tyranny of money, about the plights of drug addicts, about the elitism of the church, about the holocaust in Viet Nam, about the deprivation of rural areas. These are people who can help you if you care about these things, too. They need people to join the struggle with them. Unfortunately, because of the styles of their ministries and the nature of their tasks, these ministers are hard to pin down to phone numbers and addresses. I can give general locations. You should be able to track any of them down with a minimum of hassle.

Father William Austin, Rutherfordton
Associated with Ste. Gabrielle's Church

Father Cintula, Shelby

Father Al Dash, Ahoskie

Carlyle Marney
1972-73 floating in and out of Duke Divinity School in Durham; usually in Swannanoa or at the Interpreter's House

Harold McSwain
Hinton Rural Life Center in the mountains near Georgia

Father Charlie Mulholand, 501 East 5th Street, Greenville
Just appointed to a board of a fund set up by the Catholic Church for Human Development

Father Parker, Tarboro

Also see articles elsewhere in Carologue on:
Interpreter's House
Suruban Partners
American Friends Service Committee

Susan Dunn
Durham

"Don't talk so much.
Keep your mouth
closed and your bowels
open,
and believe in
Jesus."

Jonathon Williams
North Carolina Poetry/1970
A special issue of
Southern Poetry Review

Celo Community

Rt. 5
Burnsville 28714

Celo *is an intentional community or land co-operative which can serve in some ways as a model for folks who want to live rural lives, in community, but not as a communal or collective group. Celo represents only one of the many possible models for community, of course, and one which tends to emphasize personal and individual prerogative more than community consciousness. There is, however, a definite sense of community here, many decisions are made collectively, and there seem to be feelings toward more involvement in the community by some now living there.*

The feelings of the place are good. When we visited Celo the folks we met were really fine, like Bill Bernstein, a glass-blower, and Katie Bernstein, a potter, two of the youngest members of the community. We also had the privilege of spending several hours with Margit Hirschenhauser, probably the oldest resident of Celo, an absolutely beautiful woman who has lived in several urban and rural communes/collectives/intentional communities during the course of her seventy-some, I guess, years.

Margit said she's met a lot of young people in the last few years who talk about self-sufficiency, getting back to the land, and living in community. She almost always likes these folks, she says, for they seem to be very warm and open and friendly and share with her a vision of how people can live in harmony with each other and with nature. As we were walking over to the little creek that runs near her house, with me trying hard to keep up with her pace, she said that there was one thing that troubled her about many of these young people she had encountered, and she described a conversation which had been repeated many times:

"'Have you ever been a farmer, or ever lived on a farm and done farm work?' I asked them.

"'No,' they'd say, 'but we don't plan on having a big farm-thing. Just a garden, a cow for milk, and some chickens—enough to feed us.'

"'Oh. Then you have milked a cow and know how to care for chickens.'

"'Well, no, but we can learn those things after we build our house.'

"'Ah,' I said, 'you have experience in carpentry.'

"'No, not yet.'

"'So tell me, what skills do you have, what do you know how to do?"

"'Pottery. I make pottery and I'm getting pretty good.'"

And then Margit looked me right in the eye and said, "Pottery. Why in all the world do they all start with pottery?" And I looked away, hoping she didn't see right through my brain to where the Dream is, for I, too, have made pottery and never milked a cow.

ajk

Celo Community exists as a low visibility anomaly in Yancey County, but Community members have lived here, sent children through school, made personal and professional bonds, been involved in Church work, politics, and concerns long enough that they are truly County citizens.

Community business comes before a monthly meeting of members. Decisions are usually reached by consensus. All the work of the Community is shared by the members. Most members live on their own holdings, and the Holding Agreement is one of the unique features of the Community. A member pays an assessed price for what land he needs for his home and his use. All essential rights of ownership are his but he holds no deed so that Community land remains as a bloc if he leaves or wishes to sell (which he may do—only to another member or to the Community). There are a few houses which the Community owns and rents, but the casual visitor must rely on campgrounds or motels nearby, or on members' hospitality.

No common ideologic bond united members of the Celo Community. Rather, a general attitude toward living and learning perhaps characterized the membership. To quote from an earlier brochure about the community:

"To live among like minded people, striving for honesty in all human relations, with resulting mutual trust; to work with a group even at some personal sacrifice; to pay allegiance to our common humanity overshadowing religious, racial, economical or political differences; to rear our children in a wholesome environment where they can become acquainted with nature and be stimulated by intellectual freedom; to work for themselves or in small organizations—at callings that will provide simple but adequate living; to raise some of their own food and in so doing to conserve rather than deplete the land; to grow from these roots a life that is full and integrated rather than shallow and fragmented."

If intereste in the Community becomes personal and specific, an individual or family would want to visit, then live with the land and the people on a trial basis before deciding to join. There are no restrictions on membership beyond the realistic appraisal of one's aims and dreams; an understanding of who and what is here; an agreement with written and oral community policies.

from Celo Community brochure

Larry Whiteside

Funeral and Memorial Societies

The intent of the Memorial Society movement is to counter the commercial exploitation of death by funeral directors. It is possible to obtain a dignified and meaningful funeral service for less than $300, but this seldom occurs in the absence of advanced planning. There are also several alternatives to the traditional service and earth burial. Cremation is becoming increasingly available, with disposal of the ashes by sprinkling, or interment of an urn containing them. Many persons now donate organs, or the whole body to medical schools for medical research. Donation of bodies may be arranged by contacting the North Carolina Board of Anatomy, c/o Chairman, Department of Anatomy, at any of the following medical schools:

School of Medicine, Duke University, Durham

School of Medicine, University of NC, Chapel Hill

Bowman Gray School of Medicine, Winston-Salem

Eyes may be donated to the North Carolina Eye-Bank, Inc., 2014 Queen St., Winston-Salem 27103, phone (919) 722-2333. Many other organs are usable under special circumstances.

For information and personal assistance in all areas related to death and funeral arrangements, there are three funeral and memorial societies now active in the state. For a one-time fee of $10 a membership entitles the individual or family to advice and information and some assistance in obtaining simple, dignified and economical services through advanced planning. They are:

The Blue Ridge Pre-Arrangement Society, PO Box 2601, Asheville 28802. Founded in 1964, serves western Carolina and the Hickory area. Phone (704) 254-7255.

The Piedmont Funeral and Memorial Society, c/o Unitarian Church of Greensboro, 3010 Monterey, Greensboro 27406. Founded in 1972, serves the Greensboro, Winston-Salem, High Point area. Phone (919) 275-3922.

The Triangle Memorial and Funeral Society, PO Box 1223, Chapel Hill 27514. Founded in 1965, serves Chapel Hill, Durham and Raleigh. Phone (919) 942-4994.

Ben Edwards
Greensboro

Once when Susan was going to visit her folks she said she would have quite a bit of extra time and would be glad to write some letters for the catalogue. Fine, we said, and we gave her the names of the funeral and memorial societies in the state. "AACHKE, I can't do that... that's too morbid." It seems growing up with a preacher for a father and having to watch him leave for so many funerals did not help her build up an understanding of funerals, but rather an abhorance. We reminded her that funeral societies were planned to provide a dignified funeral directed toward the living and not the dead, and that they can offer prices far below the usual outrageous ones. She wouldn't budge, though, and I refused to give her any work other than writing those letters.

Susan was in a pretty unique situation, and not many people are that inundated with funerals as a child, but I think her response to the services surrounding death is not unlike that of most people. We refuse to prepare for that inevitable... not just materially, but also (and more importantly) in our minds. And, therefore, our feelings at the time of the death of someone close is shock and guilt, we focus on the lost opportunities and the repeated insensitivities. Much of that simply points to our own mistreatment of each other, but an incredibly great service would be done if someone could help people face that instance of death and the ceremonies that relate to it.

My personal feeling is that those services are generally the most disgusting, life-negating, and cruel experiences in which one can be involved. I remember a rare minister who directed his funeral talks not at the stiff body but at those weeping and writhing ones in the audience, and his services were repeatedly referred to as, "Well, Dunc gave one of his shock'em services again." They seemed to say that, "Here we were, having a good time mourning, and Duncan made us go back on the streets and live, made us merely accept the fact of death and then go on with life."

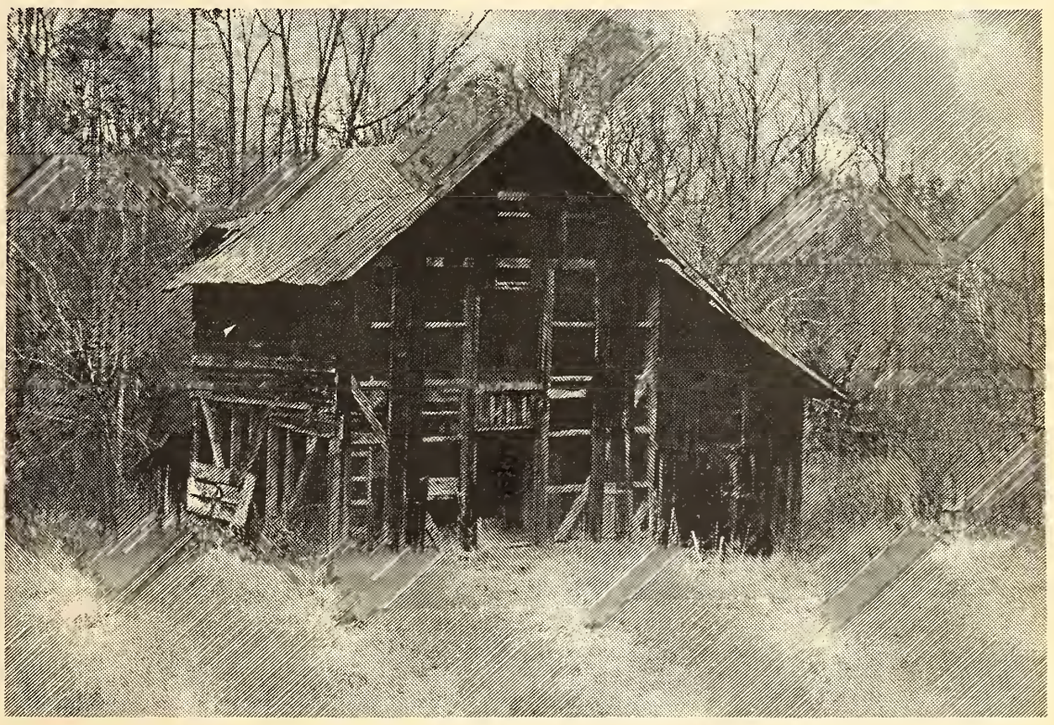
By far the best written piece on death and efforts to deal with it today comes out of the North Carolina mountains and is titled **A Manual of Simple Burial** *by Ernest Morgan ($1 paper; The Celo Press, Burnsville 28714). "As part of the literature of funerals," wrote Gurney Norman in* The Last Whole Earth Catalog, *this manual "is like a living rosebud in a bouquet of plastic flowers." It lists funeral and memorial societies around the country, lists information for donating organs, and helps the reader through both the grief of the death and of the ritual.*

sgh

Children, except the very young, can learn as adults can, that we are all part of one another and that when one of us dies it is the responsibility of the rest of us to carry on his life and ideals. That is how we can express our love. This concept can be a great source of comfort and inspiration to children and adults alike and infuse their lives with fresh meaning and purpose. Then too, death is an occasion for drawing the family together in closer affection. The child should be involved in this as fully as possible; it will strengthen his family feeling and contribute to his development even if he doesn't understand everything that is happening.

Simple honesty is basic. The physical fact of death should be explained. Evasion or deception, or simple analogies such as referring to death as sleep, nearly always causes more anxiety than does the truth. Whatever the religious or philosophical outlook of the family, it should be shared with the child. He appreciates being spoken to straightforwardly about important things. Don't overload him with details, but don't evade his questions either. If he asks questions that you don't know how to answer, don't make up a story, just tell him you don't know, or that you don't know how to explain. In either case he will respect you.

from A Manual of Simple Burial



Bill Boyarsky

Leadership Training Institute, Inc.
PO Box 5131
Greensboro 27403

The LTI was founded in January 1972 by capable persons under 30 years of age who feel the need for a comprehensive program of leadership training for young persons with leadership potential. Its purpose is to create a learning environment in which young individuals can develop a life style of celebration, responsibility, awareness through involvement in social interaction, and the skill guided by a sense of direction, so that they may acquire the knowledgeable self and social understanding essential to their roles as creative leaders.

Objectives:

1. To develop self-awareness and personal growth through design and informal group interaction;
2. To develop perspective in the creation of a model society;
3. To develop the personal direction and life-style needed for the creation of a model society;
4. To provide a clearinghouse on community activities and personal involvement;
5. To provide a resource center with an "outreach" emphasis to extend leadership training into the community;
6. To provide practical skills and information essential to effective leadership, such as proposal writing, organizational techniques, incorporation procedures, fund-raising, etc.;
7. To provide an environment for interaction and recreation among the participants;
8. To develop an effective model of leadership.

For more information write to Institute Coordinator.

from LTI brochure

Rap Houses and Crisis Lines

Many people are distrustful of traditional community resources, and these resources make little obvious effort to be non-threatening and to offer their services to the entire community.

Consequently, young and counter-culture people have developed new services to help themselves and the general public as well. These services are generally described as outreach programs or rap houses, and they do counseling and referrals and provide educational and recreational programs. If these programs are well organized, properly funded and at least tolerated by the establishment of the community, they can be amazingly effective.

Three varieties of outreach programs seem to have developed: the crisis line, the general counseling center, and the counseling center for people with drug problems. These varieties occur separately and in combinations, depending on the needs of the community which they are serving, and generally are

- *—places where people may go or call to find help in solving their own problems.*
- *—places that are primarily staffed by the same kind of people they serve, and by a staff which has perspective about and empathy with the problems those people have.*
- *—places where people become meaningfully involved in other people's lives.*
- *—places where no one is turned away.*

Good outreach programs deal with the whole galaxy of people-problems such as school-student, parent-child and male-female conflicts, as well as drug, pregnancy, V.D., job, legal and housing problems. And usually, if the folks there can't help you with a particular hassle, they'll be able to put you in contact with someone who can.

Dawn Traver
Durham

Larry Funk

The following list was compiled by Lee Welch at United Health Services, with some descriptive information supplied by some of the houses. Lee also notes:

> As of January 1, 1972, all rap houses purporting to provide treatment, shelter, or comfort to users of controlled substances within the state must be licensed by the North Carolina Drug Authority. The licenses are issued for one year and may be revoked at any time. The requirements include:
>
> 1. that the facility have on the premises a responsible adult (over 18) "to insure a continued adult presence."
> 2. that professional medical services be available to the facility at all times, either present or on call. This means a person licensed as a physician in the state of North Carolina.
> 3. that the facility be available to inspection by the Drug Authority at all times.
> 4. that fugitives not be harbored knowingly in the facility.
> 5. that minors in flight from their parents or other lawful authority not be harbored at the facility.
> 6. that the facility not permit any controlled substance on the premises unless in the possession and control of a person lawfully permitted to possess it.

Yes, that means that the state is once again co-opting a people's project. Nevertheless, many of the folks who are working in and with rap houses have not allowed themselves to be co-opted and are still conscientiously working for people, not the state.

ajk

UHS has compiled a list of outreach programs in North Carolina which are youth-oriented and generally adhere to the preceding comments:

Genesis House
John Kernodle, Director
Chapel Hill 27514
(919) 967-6164
Genesis House is a drug-free therapeutic community that is loosely structured and provides shelter for those having difficulty with narcotics or other drugs. It is a live-in facility located on a farm.

Switchboard, Inc.
Buck and Kay Goldstein, Directors
501 East Rosemary Street
Chapel Hill 27514
(919) 929-7177
Switchboard is the first of North Carolina's rap houses. It offers drug crisis handling and counseling for all types of problems, including a Women's Health and Counseling Service.

Open House Counseling Service
Chip Chapados, Director
710 East Morehead Street
Charlotte 28202
(704) 372-4357
Open House is the largest and best organized of the state's rap houses. Open House Therapeutic Community is connected with it, and handles narcotic addiction.

Rap

Hassle House
Dawn Traver, Coordinator
1022 Urban Avenue
Durham 27701
(919) 688-4353
Hassle House is an informal counseling, referral, education and recreation center staffed by young people. Some counselors are specifically trained to do drug abuse and problem pregnancy/abortion counseling. People there are also putting out a state-wide newsletter for rap houses.

Friendship House
Nancy Reed, Director
815 Branson Street
Fayetteville 28305
(919) 485-6360
Friendship House is a walk-in crisis and general counseling service which also offers limited (7-day) live-in facilities and more extensive evaluation and referral services for folks with drug problems.

Switchboard, Inc.
Tony Speed, Director
807 South Aycock Street
Greensboro 27403
(919) 272-6105
Switchboard is a fairly large, well organized house that serves the Tate Street, UNC-G, and "head" population of Greensboro. They also handle a number of itinerants passing through Greensboro going north and south.

United Health Services of North Carolina, Inc.
Tony Mulvihill, Director
Box 1325
Durham 27702
(919) 682-0363

UHS *is a private, non-profit corporation based in Durham which serves communities across the state through consultation and technical assistance in drug programming. The primary task of the organization is to help communities achieve a realistic perspective on the non-medical use of drugs in the areas of both treatment and law enforcement. One of the areas in which UHS has provided guidance is the formation and operation of outreach programs, among them rap houses and crisis centers. UHS has also put out a publication entitled* Drugs in North Carolina: Problems and Programs.

Lee Welch
Durham

UHS seems to serve as almost an intermediary between people who are working directly with the hassles, and the community structure, often providing a cushion and enabling projects to be tolerated by the powers that be. They also do a lot of work in trying to educate people like school officials to de-mythologize their own heads about drugs, generally from a "respectable" or "friend of the court" kind of position that they seem anxious to maintain.

ajk

Real House
E.G. Willis, Director
8th and Cotanche Streets
Greenville 27834
(919) 758-4357
Real House was founded to respond to the needs of Greenville's student and youth population. They offer drug crisis handling and general counseling and referral.

The Bridge
Joe Tallant, Director
Room 107
256 2nd Avenue, N.W.
Hickory 28601
(704) 327-4131
The Bridge is a relatively new rap house which is the brain-child of some energetic young people and several leading citizens and agencies in the city. It offers drug crisis handling and general counseling and is beginning arts and crafts courses, abortion counseling, and other projects.

Houses

Care Inn
Larry Ausborn, Director
203 East Gordon Street
Kinston 28501
(919) 527-1195
Care Inn is also relatively new. It is youth oriented and youth staffed with emphasis on drug crisis intervention and counseling in adolescent problems.

Your House
Diana McDonell, Director
Main Street
Lumberton 28358
Your House is a crisis and counseling center affiliated with the county's Mental Health Center. It is youth oriented and staffed by young people in the community.

ABRAXAS, Inc.
Patsy Gordon, Director
Thompkins Hall
Room 20
N.C. State University
Raleigh 27607
(919) 832-8339
ABRAXAS is a counseling service for young people on the State University campus.

Help House
705 Kent Street
Durham
(919) 489-0489

Help House *is currently involved in the treatment and rehabilitation of heroin addicts on an out-patient basis and is also operating a Community Education and Prevention Program. The services at Help House are about to be expanded into a therapeutic community, with addicted people staying in the house for six weeks and being involved in intensive group situations along with detoxification. At the end of the six weeks, people work with Vocational Rehabilitation and other community resources to help get their shit together.*

ajk

The House
Brian Seagendollar, Director
511 Florence Street
Raleigh 27603
(919) 834-0731
The House started as a drug crisis intervention center, but has expanded to include counseling and referral for many other problems. They also operate a parents group for adults with drug problems in the family..

Switchboard
Eddy Baysden, Director
415 Lexington Street
Rocky Mount 27801
(919) 446-1816
Switchboard is another relatively new rap house that offers drug crisis intervention, counseling, and referrals. It is staffed by young people within the community.

Choice, Inc.
Rob Gringle, Coordinator
PO Box 510
Southern Pines 28387
(919) 692-3541
Choice, Inc. is just beginning. They currently have a crisis line, youth employment service, and a drug education program. They hope to have a house soon.

The Cup of Water
Lyn Hay, Director
116 North Kelly Street
Statesville 28677
(704) 873-4567
The Cup of Water is not a strictly service house. Its primary emphasis is religious, with young counselors geared toward finding alternatives for their clients through the religious experience.

Yokefellow House
c/o First Baptist Church
Statesville 28677
(704) 872-1459
Yokefellow House is another religiously oriented center for young people.

The Community
Ennes Butler, Director
2123 Hollyrood Street
Winston-Salem 27107
(919) 727-2027
The Community is sponsored by the Forsyth County Mental Health Center and is geared toward service to the county's young people.

RAP, Inc.
Cecil Butler, Director
1612-B 14th Street
Winston-Salem 27105
RAP is not a rap house in the strict definition. It is an informal gathering center for young people where conversation and activity are offered.

Rap houses are walk-in facilities that also have telephone services for their clients. However, there are a number of strictly telephone counseling services that do not offer face-to-face counseling. These centers have staffs of volunteers that are highly trained in the techniques of telephone counseling, suicide prevention techniques through voice contact. These services have proven to be extremely valuable to both youthful and older clients.

Crisis and Suicide Center
Durham
(919) 688-5504
Adult oriented

Hot Line
PO Box 1360
Goldsboro 27530
(919) 735-4357
Youth and adult oriented

Help*Line
Diana McDonell, Coordinator
c/o Southeastern Regional Mental Health Center
Lumberton 28358
Local: 738-5261
Long distance: 1-800-682-9861
*Help*Line serves all of Robeson, Bladen, Scotland, and Columbus Counties.*

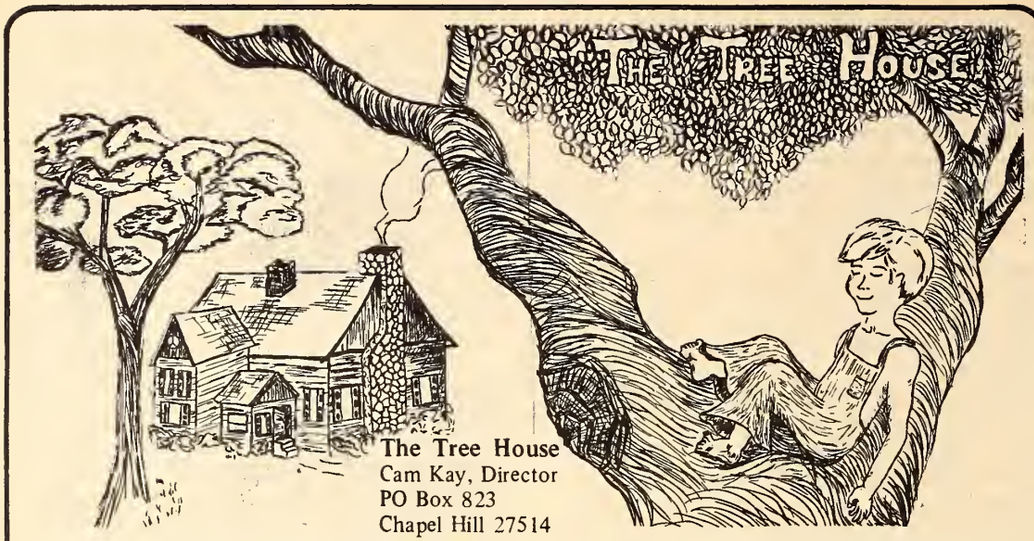
Hope Line
Ben Sauber, Chairman
Box 26144
Raleigh 27211
(919) 828-1118

Project Help
Reidsville 27320
(919) 342-3330
Adult oriented

Suicide and Crisis Service
Lois Batton, Coordinator
c/o Halifax County Mental Health Center
Box 577
Roanoke Rapids 27870
(919) 537-2909

Crisis Line
Carolyn Gruelle, Director
Box 372
Wilmington 28401
(919) 763-3695
Youth and adult oriented

Larry Funk



The Tree House
Cam Kay, Director
PO Box 823
Chapel Hill 27514

On June 15, 1972, **The Tree House** *began its first year of operation. The Tree House concept was created in response to the alarming rise in the number of young people who wander the streets, homeless, without a sense of purpose. The absence of appropriate facilities for young people, whose family environments are not conducive to adequate emotional growth, forces many into institutional care. This alternative is totally unacceptable.*

The Tree House is a licensed group home serving 10-12 young people between 14 and 18 years old who are deprived of healthy relationships with adults. It is located on a small farm in Orange County.

The program encourages youths to interact with the community, to learn skills, and to make an acceptable adjustment to their individual predicaments. Emphasis is on education, vocational training, recreation, and rehabilitation of the family. Guided group interaction sessions help youths to build trust, cohesiveness, positive group norms, leadership skills, and thus more acceptable behaviors.

The director, Cam Kay, has worked intensively with alienated youth, and is assisted by competent counselors. The program receives professional support from Orange-Person-Chatham Mental Health Center, Teachers' Inc., Vocational Rehabilitation, Group Child Care Consultants, and the Department of Social Services. The Tree House functions under the auspices of the Chapel Hill Drug Action Committee, which now operates Switchboard and Genesis House.

We believe that this program provides a realistic model for any community seeking a solution to the growing dilemma of our troubled young people.

from Tree House brochure

Drug Action of Wake County, Inc.
Robert J. Gregory, Executive Secretary
PO Box 12021
Raleigh 27605
(919) 828-1382

Drug Action of Wake County *is somewhat unique relative to similar-sounding groups in other parts of the state, both in terms of scope and thrust. While rooted in the goal of controlling drug abuse, DAC works on the premise that broad changes in the community itself are necessary to accomplish this end. Thus, they do offer important services such as a rap house (The House) and a heroin addiction rehabilitation program (at Dix Hospital), but a considerable amount of energy is devoted to educating a broad spectrum of the community to facilitate social change. This involves a speakers' bureau which sends people out all over the place to talk about the realities of the "drug scene" and related topics; discussion groups reaching over 500 people a year; special groups for parents whose kids are into drugs; and task forces, groups of people organized to accomplish specific things in rehabilitation, politics, parents, community education, schools and other areas.*

It is clearly recognized that drug use and abuse results from various aspects of both the personal and social scenes and that, when a problem, it must be approached from both perspectives. This involves working for social change, re-arranging power relationships, and involving all parts of the community, from the power-less to the power-full.

Bob Gregory, Executive Secretary of DAC, has also been involved in humanizing things a little at Women's Prison in Raleigh. He has weekly rap sessions with some of the women and has also facilitated the organization of a weekly yoga class, encounter groups, and the production of a play which should be ready soon. In the discussion stage is a proposal to hold a law class for the inmates.

ajk

Moorehead House
23 Grove Street
Asheville 28801
(704) 252-1616
Doors open: 9 a.m. to 12 p.m.

Moorehead Youth Hostel *is a large building where people rent out rooms for the day, week, and month. Rates are approximately $2.50 a night, $11.00 a week, and $32.00 a month, plus YWCA membership fees since we are sponsored by the Y. We opened July 30, 1972, with a grant from the Department of Health, Education, and Welfare. Our building is becoming a center for young people in Asheville, with music, ping pong and pool tables, a library, and occasional organized classes in birth control, human sexuality, astrology, etc. Hopefully, we will have a food service going by January 15, 1973. There are no age limits on who stays here.*

Moorehead Switchboard *is now forming. It will give out information about what's happening in Asheville: classes, schools, medical clinics, day care facilities, etc. Also, we will do crisis counseling over the phone about drugs, family fights, emotional problems, etc. We hope to be open November 1, 1972.*

Bill, Naomi, Mickey,
David, Judy, Bill, Gayle
Asheville

Transvestite Information Service
PO Box 276
Spencer 28159
(704) 636-7297

1. **Transvestite Information Service,** *better known as TVIS, is founded for the purpose of aiding, informing, assisting, providing a newsletter for transvestites, and providing transvestites with a public service they can depend upon to serve them complete. TVIS is to serve transvestites with full service by way of US Mail and a confidential telephone service, with referrals to assist each in any need they may have.*
2. *TVIS will provide equal time, or assistance to any person who cross dresses either in single items of the opposite sex, completely cross dresses in full attire, and persons who seek future sex changes. TVIS will never question a person's reason(s) for the degree to which cross dressing has become a part of their life.*
3. *TVIS will never question any person's personal sexual desires or need. TVIS will treat all persons with complete respect and always recommend that each member respect the other with friendship, with love, and with trust, by accepting our sexual needs as a private part of our lives, always being open minded, and acknowledging that no two persons are completely alike. This is a* must *for transvestites to really help one another.*
4. *TVIS will serve, with highest respect, when offering advice or assistance to any transvestite, regardless of sexual needs, race, color, creed of belief, education, social standing, rate of income, or personal reasons for cross dressing.*

6. *TVIS will provide registered TVIS ID cards to any member who desires one and shall never cease in our research of local laws concerning cross dressing in public, work toward full acceptance of transvestites, and supplying general information that will assist members.*

8. *TVIS will stand ready to answer all questions in personal letters and will answer each letter promptly as possible, depending on mail load. Usually within two weeks. In all letters to TVIS include your last name, ID card number, and two 8¢ stamps for your return reply from TVIS. For cassette tapes enclose four stamps for each tape.*
9. *TVIS will assist members in learning their local laws concerning cross dressing in public. TVIS will assist those who seek hormone treatment and/or sex change by a good doctor who is understanding.*
13. *In no calls, by telephone, will TVIS enter into any form of debate with anyone or any organization. TVIS will not accept visitors due to the confidential work of TVIS.*

from TVIS Charter

Big Sandy Mush Therapeutic Collective
Rt. 2, Box 114A
Leicester 28748

The **Big Sandy Mush Therapeutic Collective** *is getting together but before that we've got to build housing and that takes money because you can't live in Amerika without money. Right now we're a collective of six humans and uncounted animals who are pooling our lives to establish two families on two near mountain farms. What we'd provide is a school where about 40 people, through sharing their skills and expressing their needs and trusting and loving and growing, will find out that they don't need the unproductive, compulsive ways they've been taught to satisfy their needs, ways which rip off the other person or people or earth. All of the 40 would be living as an extended farm family instead of doing their time in a mental hospital either as a patient or as a staff or some other self delusional role. What we'd be doing is growing a lot of our own food, building as much of our own shelter as possible, making the clothes we want to make, and generally learning how to take care of our own shit instead of dumping it on those who live beneath us. But the state requires flush toilets and we want methane gas conversion units so we can run our stoves and heaters and maybe tractors and cars and spread the rest on our fields so we can eat better while taking care of our shit.*

And if one of us panics and wants to do violence maybe instead of a seclusion room and a shot of thorazine we could offer the rewards of hard work or a climb to the top of the mountain followed by a steam bath, the sedative nourishment of a plate of branch lettuce and a gentle massage.

But that is a dream of the future. We can't offer a functioning family right now because we must develop our resources more. Here's what we need: some people who are willing to risk their lives or monies for a year who can help build, people who know how groups can in turn build individuals, people who are willing to live in primitive conditions cheaply. And somewhere we need money to get food and building materials and warmth against the freezing floors and frost on the privy seats.

And all we can give now, beyond what the land and mountains can give, is help in helping the collective—all of us—and some of our warmth and maybe our last loaf of bread and a lot of nice talk. Like: can you conceive of the effect on the anxieties of those who have been taught that our society must be a hierarchy of roles which some people use to defend themselves and others use to get off on by passively aggressing against the authority. What will be the effect that the real needs of the organism of land, plants, animals, and brothers and sisters will have on us when we can say to someone who'd rather blast their minds into the crib of dope or alcohol or status, "We've got to eat and the cow's tits will hurt if she doesn't get milked and I don't have the time to change your diapers." Talk like how the family can be almost infinitely expandable because it will be a training ground for people who will want to set up similar therapeutic families elsewhere. But just how threatening will the project be—crazies ruling their own lives sanely rather than submitting to the control of huge, impersonal institutions?

By the way, Sandy Mush is a remote mountain valley northwest of Asheville. About four years ago some Quakers, the Hearnes, moved in on two farms. Then I came with my dream. Now, in addition to local talent, we have in the valley a Theater Sounds engineer, two sets of craftsmen, potters, weavers, a touchee-feelee psychologist from Long Island and two organic horticulturist. When we get settled, there'll be a beautiful community.

Tom Schmidt
Leicester

North Carolina Natural Areas Inventory
North Carolina Division of State Parks
PO Box 27687
Raleigh 27611

I. Purpose

The Division of State Parks in the North Carolina Department of Natural and Economic Resources has undertaken a survey to identify and catalog natural areas in the State which have important or unique scientific and educational significance worthy of permanent preservation. The inventory is aimed at locating:

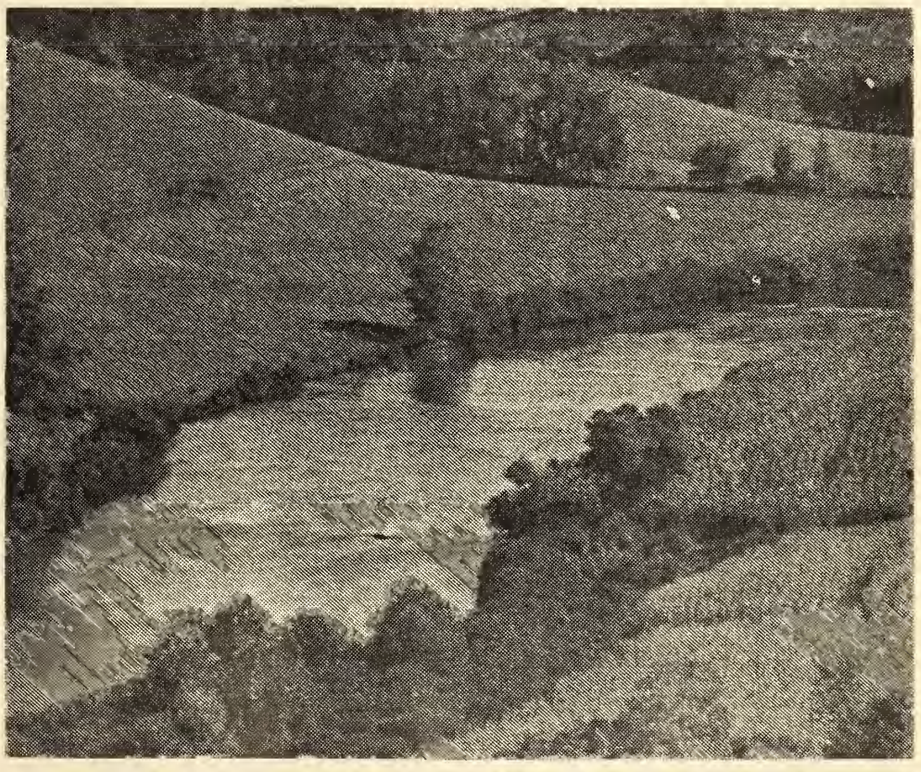
1. *Good examples of plant communities, forest types, and biotic habitats which illustrate the range and diversity of the State's natural environment;*
2. *Sites supporting vanishing, rare, or restricted species of plants and animals;*
3. *Land forms, hydrological features, and geological features of unusual ecological or aesthetic interest.*

Identification of potential recreation areas is not within the scope or purpose of the project.

The inventory is the first comprehensive study of its kind for North Carolina and is intended to provide the necessary specific information on which to base priorities for a protection and preservation program. Some of the areas identified will likely be designated for future inclusion in a system of State Natural Areas. Others can be protected through the efforts of private conservation organizations working in cooperation with public agencies at the municipal, county and federal levels.

II. Approach

The basic information for the inventory is being gathered by teams of students from colleges and universities across the State, recruited and supervised by faculty advisors who arrange academic credit for the work. The overall study is being directed and coordinated by the North Carolina Division of State Parks.



Jeff Jones

The program has been fully organized and is well underway with initial support from the Department of Natural and Economic Resources. Teams from eleven colleges and universities are participating in the initial field work.

Grant funds are being sought for continuation of the student field work during the spring and fall of 1972 and to support two students full time on the project next summer. A state-wide inventory of natural areas is a major undertaking that will take several years to complete. It is likely that field investigations of two hundred or more suggested sites will be required for comprehensive coverage.

III. Educational Aspects

The Natural Areas Inventory fits logically into the State's environmental education framework. Many of the sites identified, if permanently protected and maintained, will serve for generations to come as outdoor laboratories and classrooms. Curricula in North Carolina's elementary schools, high schools, and colleges are now being revised to give increased emphasis to environment, conservation, and ecology. The task of teaching these subjects will be made easier and more meaningful if teachers at all levels of instruction have access to outdoor study areas and have adequate interpretive material available describing each site. Furthermore, a well-protected system of natural areas will provide a lasting and undisturbed resource for ecological research.

Bob Teulings
Raleigh

Environmental Action

The recent surge of consciousness-raising related to environmental issues has spawned an incredible array of citizens' organizations and has considerably strengthened those groups who have been working for years. A conservative estimate would place the number of groups working in one way or another to fix the ecological mess in North Carolina well into the hundreds, ranging from the Girl Scouts and Junior League to people engaged in guerrilla-type tactics. Our listing which follows includes only a sampling of some of the groups around the state which seem to us to be particularly active in constructive directions. They also represent people to contact in most parts of the state for help in whatever you want to do, as well as groups devoted to most of the major issues which have crystallized to date.

We were unable to contact several groups which we wanted to include in time, but listed them below as possible contacts for you.

ajk

North Carolina Wildlife Federation
Turner Battle
Box 948
Rocky Mount 27801

Crowder Mountain
Richard R. Cone
407 South Chester Street
Gastonia 28052

Conservation Foundation of North Carolina
Gilliam K. Horton, President
Box 1285
Wilmington 28401

Trout Unlimited
Gus Morris
Box 8157
Asheville 28804

Conservation Council of North Carolina

James Wallace, President
Rt. 3, Box 377
Chapel Hill 27514

The **Conservation Council** *is a statewide umbrella group serving as a central resource for environmental action throughout the state. The Council is involved in educating the public and in lobbying the government on a wide range of issues, as well as giving support to local groups on specific issues and crises. The Council seems to be able to approach the environmental disaster from a broad perspective which takes the long view both geographically and in terms of time and is then able to translate that perspective into action-priorities of a very specific nature.*

The Council works to both create needed legislation and to fight court battles, often of a precedent-setting nature. Their on-going fight against the New Hope Dam project, for instance, is not only serving to create public support for the environmental cause but is also establishing directions in tactics and strategy from which environmentalists around the state can learn.

Their monthly newsletter, Carolina Conservationist, *is filled with concise information on what is happening around the state, both actions being taken to serve and preserve the environment and actions being taken which threaten to destroy it. Usually included is information on who to contact for more information or to join in a specific fight. Regular membership is $3, of which $2 goes for a subscription to the newsletter. Students not yet in college pay $1 per year.*

ajk

In order to husband our financial and human resources the Council has established six priorities for the coming year.

Citizens Suit: The last legislature barely thwarted a bill to give citizens the right to sue when state government does not take on its responsibility for enforcing environmental legislation. CCNC wants this bill to clear the 1973 Assembly.

Estuary Plan: In 1973 the Assembly will have its first chance to act on a comprehensive and thoroughly studied land use plan. This will affect the delicate coastal area now almost wide open to all kinds of abuse. CCNC wants to see the plan guided safely past the vested interests.

Scenic Easements and Open Space: CCNC feels that a top priority in the park-poor state is to preserve open space by scenic easements and flexible taxation.

Energy Needs: The proliferation of nuclear power plants, cooling lakes and hydroelectric storage lakes across the state creates immensely complex environmental problems. The Council feels the public needs to know if there is justification for this dedication of land to the power industry and from just what sources the demand for power arises.

Environmental Amendment: The amendment declaring it state policy to preserve a healthy environment will come before the voters in November. It will be the jawbone for a lot of toothy environmental legislation. Passage seems likely but no effort is too little to see the amendment through.

from "Carolina Conservationist"
February, 1972

Bill Matthews

Raleigh Zero Population Growth

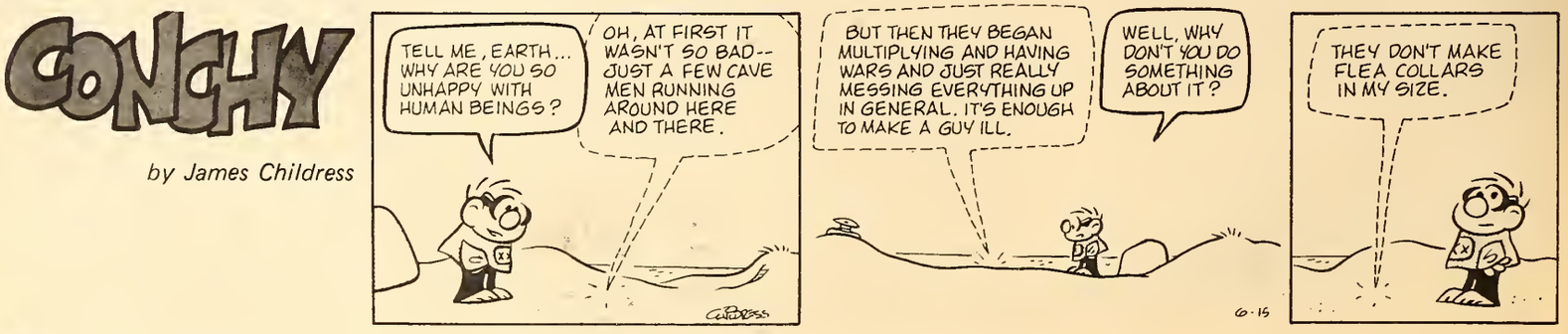
Judith King, Coordinator
Box 5194
Raleigh 27607

ZPG *is, at this time, the main environmental organization in the country which primarily focuses on the problem of overpopulation. The most active branch in North Carolina is based in Raleigh.*

Members of the group see the effort to stabilize U.S. population as an immediate need, which they feel they can effect most through education and political and legal action. Following this purpose the local group has co-sponsored a recent symposium featuring environmentalists speaking on population and environmental legislation to be considered by the N.C. State Legislature in 1973. "For the fall of 1972," they wrote us, "we are planning to focus attention at the local level of the problem of population and the candidates' responses to that problem."

Dues are $8 for students and $15 for a regular membership. A subscription to the National Reporter, *a publication from the national ZPG office in Palo Alto, is included in the membership.*

sgh


CONCHY
by James Childress
TELL ME, EARTH... WHY ARE YOU SO UNHAPPY WITH HUMAN BEINGS?
OH, AT FIRST IT WASN'T SO BAD-- JUST A FEW CAVE MEN RUNNING AROUND HERE AND THERE.
BUT THEN THEY BEGAN MULTIPLYING AND HAVING WARS AND JUST REALLY MESSING EVERYTHING UP IN GENERAL. IT'S ENOUGH TO MAKE A GUY ILL.
WELL, WHY DON'T YOU DO SOMETHING ABOUT IT?
THEY DON'T MAKE FLEA COLLARS IN MY SIZE.
CJPRESS
6-15

ECOS, Inc.
Watson Morris, Executive Director
Box 1055
Suite B, Carolina Union, UNC
Chapel Hill 27514
(919) 933-3757

ECOS *began as a college-based organization primarily directed towards students. While that is still a major part of the organization, it has grown to become much more. Besides the Chapel Hill main office, three branches of ECOS now operate in the state. They are:*

Raleigh ECOS
Box 5536, College Station
Raleigh 27607
(919) 755-2524

Durham ECOS
Box 4782, Duke Station
Durham 27706
(919) 684-5795

Rocky Mount ECOS
Box 1511
Rocky Mount 27801

We of ECOS believe that a crisis exists which endangers the future of America, of mankind, and of life itself. We believe that all of us as human beings share the responsibility for this crisis.

We hold that these are the root causes:

- an exploding population which consumes vast and ever-increasing quantities of the entire world's energy and material resources, with little thought of the consequences.
- an aggressive technology and economic system which in a rush to provide for, and to profit from, the human population destroys other forms of life and contaminates our environment to a degree unprecedented in human history.
- a burgeoning world-wide military establishment equipped with and committed to employ from its arsenal both nuclear and biochemical weapons in defense of the above system.
- a set of human values which may have sustained the human species in the past but which have led to the above problems and now inhibit us from responding to the present crisis.

Against this dark picture is the individual man or woman, increasingly alienated from others and impotent to act, confronted by large, unresponsive institutions and the collapse of meaningful, humane communities.

We believe that this crisis will not be resolved solely by traditional conservationist activities, civilian obstructionist tactics, force of arms, unilateral government action, or independent or uncoordinated efforts; nor will the solution be found in new scientific discoveries or technological advances within the present system.

We propose a new constructive, ethical approach to our environment; a self-sustaining way of life in which man views himself as part of and as dependent upon the natural ecosystem. ECOS is a starting point—a focus for our efforts.

We see at least four tasks before us:

- making the human population at large and its political leaders in particular aware of the crisis, of the fact that it does effect us all, and of the need for prompt and responsible action.
- undertaking constructive campaigns to halt or at least delay the excessive growth of our population, the depletion of our resources, and the pollution of our water, earth, and air.
- encouraging the establishment and preservation of true wilderness areas where man can rejoin nature, traveling only by non-mechanical means, leaving the environment unmarred by his passing.
- developing basic alternatives to our present way of life and view of the world which will be more functional, more adaptive, and more stable in the future.

CONCHY *by James Childress*

MY BROTHER SENT ME THIS SHELL, CONCHY. HE FOUND IT IN AN ESTUARY NEAR A CHEMICAL PLANT.
IT LOOKS LIKE JUST ANOTHER SHELL TO ME, OOM PAUL.
PUT IT TO YOUR EAR.
THE OCEAN'S ROAR HAS EMPHYSEMA.
4-22

The time for decision and action is now. The responsibility cannot be left for future generations—we may be the last generation able to choose an effective course of action.

from ECOS Statement of Purpose

The Statement of Purpose depicts our general philosophy. Our approach is positive and constructive. Our activities include the following:

—Two monthly publications: The ECOS Newsletter describes activities of chapters; the Environmental Bulletin contains articles discussing current environmental topics in detail. Both publications are available without cost; however, donations are welcome.

—Public speakers for college undergraduates, civic clubs, church groups, and several thousand high school students.

—Assistance in organizing ecology clubs in local high schools and colleges.

—Publication of the very successful Elephants and Butterflies . . . and Contraceptives, a booklet about sex and contraception for high school and college students. 36,000 copies are now in print and other printings are planned. The booklet has received overwhelmingly favorable response from students, teachers, physicians, nurses, health educators, ministers, parents, etc.

—Activities directed toward preserving areas of unique natural beauty in North Carolina: Linville Gorge, the Joyce Kilmer Memorial Forest/Slickrock Creek areas; the Mason Farm; Eno River Valley; Umstead Park and other areas. We question the wisdom of the several large water impoundment projects now planned for N.C., such as the New Hope Reservoir, the TVA multi-dam project near Hendersonville, the Clinchfield Reservoir Project near Rutherfordton, the Chicod Creek stream channelization project in Pitt County and others.

—Litigation against the U.S. Army Corps of Engineers' New Hope Dam project.

—Public service television ads on population and other environmental themes.

—Assistance to local organizations in promoting increased recycling of newspapers and glass.

—Encouragement and publicity for groups promoting mass transit and less use of private automobiles, as well as intensive promotion of bicycles as a sensible alternative to the automobile for short distance personal transportation.

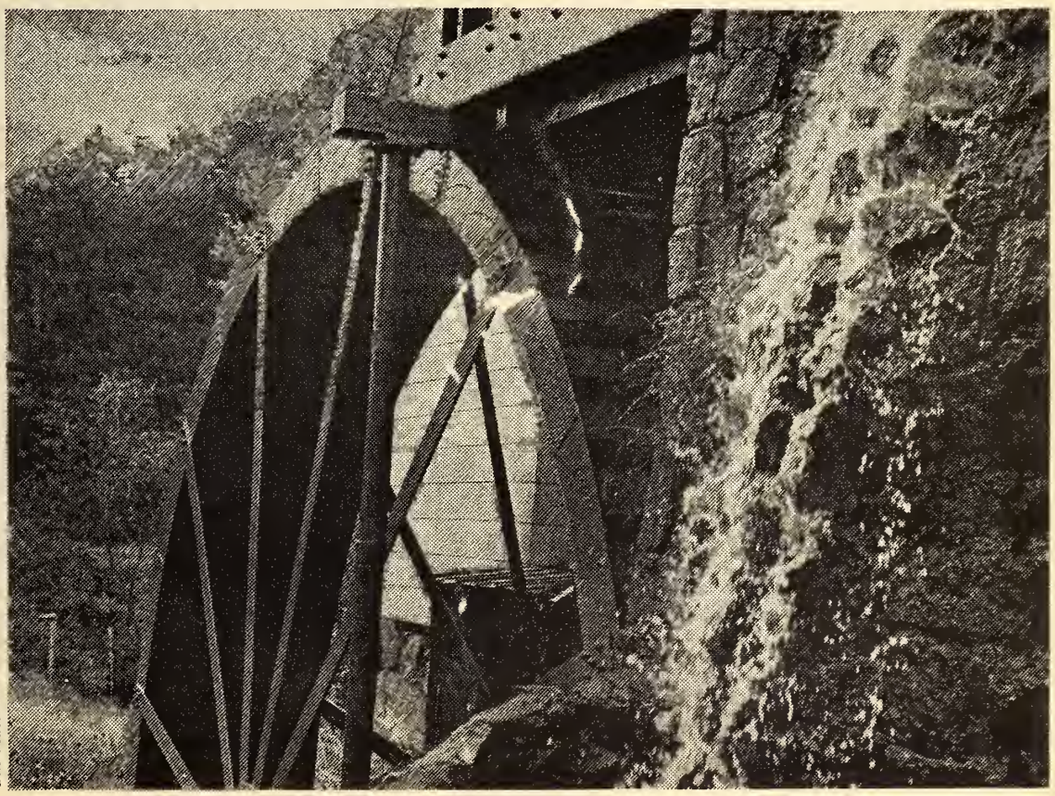
—Evaluation of draft environmental impact statements for major federal and state projects, such as highways, dams and stream channelization.

—Promotion of returnable beverage containers and prohibition of throw-away bottles and cans; returnables consume fewer resources, including energy, and are about 30% cheaper to consumers.

—Testimony before Congress and at numerous public hearings on environmental issues.

—Maintenance of a library of readily available, easily understood materials on a variety of environmental topics; land, air, and water pollution, the energy crisis, strip mining, wetlands protection, population and birth control, land use, stream channelization, oil pollution, etc. The ECOS Office at Suite B, Carolina Union of the UNC campus at Chapel Hill is open to the public. Feel free to drop in at any time and browse or inquire about specific environmental issues.

from an ECOS leaflet



Bill Matthews

Association for the Preservation of the Eno River Valley

Margaret Nygard, Director
Cole Mill Road
Rt. 2
Durham 27705

In the words of our Regional Planners, Hillsborough and Durham have a "magnificent scenic resource." It is the Eno River, which winds for twenty miles east of Hillsborough through wild and lovely country. This was the beautiful territory of the Eno Indians and in later days, the first settlers harnessed the river for their mills. Today, even though the Eno borders the City of Durham on the west, north and north-east sides, the river is still relatively unharmed.

But the Eno is gravely threatened by four present dangers: 1) a city reservoir, 2) a belt-thorough-fare, 3) a mammoth development, and 4) wherever roads cross the river, by massive littering. These dangers are all symptoms of increasing urban growth and the population explosion. The Regional Planners predict that the population of the Research Triangle will be tripled in the next 50 years. They predict a continuous metropolitan area, a megalopolis, stretching from Raleigh to Chapel Hill and taking in Hillsborough.

One of the main needs of this metropolitan area will be open spaces and recreation. Already this part of the Piedmont has been classified as the 3rd most needy in terms of recreation. And so a State Park has been proposed for the Eno, stretching from Hillsborough to the Neuse River and joining there recreational lands that will exist on both sides of the Neuse reservoir. The Park would consist of 20,000 acres or more, and would offer great recreational variety. On the west end there would be a free-flowing river, satisfying to hikers, botanists, fishermen, ecologists, history-lovers and wanderers. And on the east end there would be the huge Neuse reservoir where people could participate in more organized sports, such as boating, swimming and water-skiing. The State Park Committee has met this idea with enthusiasm, and a feasibility study for the Park is in progress.

But State Parks move slowly and the backers of the city reservoir, the developers and the road builders move only too quickly. As a result of the constant threats to the Eno, the **Association for the Preservation of the Eno River Valley** *was formally organized in the Fall of 1970.*

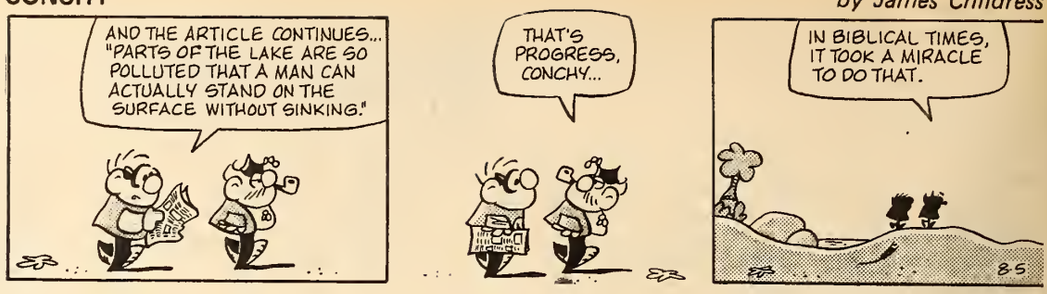
The Association in its attempts to conserve and preserve the Eno River valley must use political activity as one weapon to advance the cause; consequently, all members should be aware that our Association is not tax exempt. Membership dues are $2.50 for individuals (one vote), $5.00 for families (two votes) and $5.00 for organizations (one vote).

from an Association leaflet

The danger to the Eno is not exaggerated. I recently moved to a house on the Eno, to be greeted by city surveyors checking out the area of the proposed dam. Just this week, though, some eco-guerrillas destroyed some of the equipment being used for the dam feasibility study, holding up work for a little while, anyway, and serving notice that people are getting mighty pissed off. Clearly, however, the issue will have to be fought in the political arena, and the Eno Association has been waging a fine battle. They actually have a chance to win which could set some important precedents for the whole state.

ajk

CONCHY *by James Childress*


AND THE ARTICLE CONTINUES... "PARTS OF THE LAKE ARE SO POLLUTED THAT A MAN CAN ACTUALLY STAND ON THE SURFACE WITHOUT SINKING."
THAT'S PROGRESS, CONCHY...
IN BIBLICAL TIMES, IT TOOK A MIRACLE TO DO THAT.
8-5

Upper French Broad Defense Association

Jere A. Brittain, Chairman
Box 2095
Hendersonville 28739

The goal of the **UFBDA** *is, yes, to defend the Upper French Broad River Basin from the threat to the integrity of the river, its tributaries, the land, and the people coming, primarily, in the form of TVA proposals to build 14 dams, channelize 70 miles of streams, and destroy 600 homes and 18,000 acres of land. As part of this fight, the Association is preparing an environmental impact statement on the proposed TVA projects and is nominating rivers in the Basin for inclusion in the N.C. Natural Rivers System. The concern of the Association is with the total ecology of the area, with a heavy emphasis on the preservation of the human and community resources of the area, along with the natural resources.*

Regular annual membership is $1, $5 for Sustaining Membership and $25 for Group Membership, including subscription to UFBDA Newsletter.

ajk

TVA program would adversely affect the ecology of the Upper French Broad and 14 tributaries in Western North Carolina by destroying scenic beauty of our valleys, streams and rivers. TVA, through channelization, would convert 54 miles of trout fishing and canoeing streams into defoliated open cut drainage ditches.

Damage to human and natural resources would far exceed benefits . . .

. . . by displacing over 600 families and disrupting several award-winning communities.
. . . by flooding or isolating a number of churches dating back 134 years.
. . . by flooding 11,225 acres of our most fertile valleys.
. . . by flooding community centers, halting youth and community activities.
. . . by removing 18,000 acres and many valuable homes and other structures from the tax base.
. . . by spending over $115,000,000 in public funds on a project which can't be justified.

from an UFBDA booklet

TVA has just announced abandonment of its French Broad projects, due chiefly to the opposition of local people, most of which was organized by UFBDA. A significant victory, but now is the time to fight even harder.

Wayne Williams/Eno River Calendar

Carolinas Environmental Study Group

c/o Jesse Riley
854 Henley Place
Charlotte 28207

A nuclear power plant (2 Units) is being built at Cowan's Ford Dam on Lake Norman near Charlotte. It is being built by Duke Power Company. The **Carolinas Environmental Study Group** *(CESG) is an organization of citizens who are concerned with safety of nuclear power in general and the McGuire Atomic Power Plants in particular.*

THE ISSUES:

Are the McGuire Atomic Power Plants dangerous? Disagreement between engineers and scientists make it clear that:

1) *Heated cooling water could damage Lake Norman, aquatic life, and affect the drinking water supply.*
2) *Long range effects of low level radiation from all nuclear power plants could cause increased cancer, leukemia, and increased infant mortality, plus an annual health care burden of 1-100 billion dollars from genetic damage.*
3) *A major accident could occur that would kill and injure thousands of people and result in billions of dollars in damage. You cannot buy insurance against this damage. (Price-Anderson Act, Brookhaven Report, Wash 740)*
4) *It is doubtful that the Atomic Energy Commission can adequately safeguard the public when it is charged with the dual responsibility of promoting and regulating atomic power.*
5) *Dangers could result to the public and the environment when exhausted but more highly radioactive wastes are transported and stored; highly lethal in excess of 600-24,000 years—no solution for protective storage exists.*
6) *Reactors are being built near large population centers of Charlotte, Raleigh, Wilmington. These atomic power plants are experimental in size and design—the AEC has had no operating experience with such reactors. AEC scientists are recommending that reactors of this size not be built or sited near large population areas because of their untested but imminent risk to health and safety. (Each McGuire reactor is 50% larger than present operating reactors)*

Where there is disagreement and controversy, there are dangers that the public is expected to absorb. Walter Jordan is an Atomic Energy Commission scientist. Listen to what he says:

"We and the public should be prepared to face the possibility of a nuclear accident, just as we live with the possibility of major earthquakes which will exact a large toll in property and lives."

HAS ANYBODY ASKED YOU IF YOU ARE PREPARED TO FACE THIS POSSIBILITY?

CONCHY by James Childress
CHEW CHEW EAT EAT BITE DEVOUR
FSSST!
HE GOT THE BUG! CHALK UP ANOTHER VICTORY FOR 20TH CENTURY SCIENCE.
10-17

Metrolina Environmental Concern Association, Inc.

Charles T. Vizzini, President
5033 Erickson Road
Charlotte 28205

Metrolina *is the major environmental group in the Charlotte area. It is involved in citizen-initiated action and educational efforts on a broad range of environmental issues.*

Members operate on the understanding of a need for balanced effort, for both immediate action and long-range goals. As an example, the group has organized recycling of bottles and cans and is also pressing for a municipal system for this. Other current projects include an educational campaign against the nuclear power plant which may be built just north of Charlotte, pressing for more effective land-use planning, and encouraging environmental education in Charlotte area school systems.

Yearly membership dues are $5 for adults, $1 for students, and $25 for an organization. The group distributes a periodic newsletter and Take a Deep Breath, *an air pollution manual.*

sgh

North Carolina Land Use Congress

Rt. 8, Box 169
Raleigh 27607
Membership: $10/year

Excerpts from the Constitution:

PREAMBLE:

Cognizant of the overriding importance of that limited horizontal space of the earth's crust we call LAND and all attendant natural resources will to a great degree determine whether or not we shall have a healthy environment and a prosperous economy; we deem it appropriate that there be organized a perpetual, voluntary, non-profit organization dedicated to the development and maintenance of a sound land use policy for the sovereign State of North Carolina.

PURPOSES:

The purposes of the Congress shall be: (1) To dedicate its best efforts to the development and maintenance of a land use policy for North Carolina. (2) To advise private and public agencies on all matters pertaining to and affecting land use in North Carolina. (3) To serve as an instrument for coordinating the efforts of members in achieving orderly land use. (4) To create an awareness among the general public of the need for a proper land use policy and to conduct such educational and informational programs as may be appropriate to inform the public of this need. (5) To promote research projects which will contribute to knowledge pertaining to proper land use.

COMMITTEE STRUCTURE:

The membership of the Congress serves on fifteen standing committees. The committee structure worked well last year and produced many excellent position papers for the annual meeting. However, in almost every case members served exclusively on committees within their own areas of expertise. In order to encourage broader understanding of the wide range of inter-connected concerns within the Congress, the committee membership this year will be structured to encourage greater cross fertilization of ideas.

The Carolinas Environmental Study Group is acting on these issues:

1) *CESG has legally intervened in the decisions being made about the safety of the McGuire Atomic Plants, and has hired Townsend Blair of Columbia, South Carolina to be our attorney and Myron Cherry of Chicago to be the consultant. He is a lawyer of national reputation in Atomic Energy Law.*
2) *CESG has brought speakers into the area to provide the public with a cross-section of opinion.*
3) *CESG seeks to maximize the opportunity for public involvement in nuclear energy decisions and believes that the unanswered questions must be addressed in every possible public forum.*
4) *CESG is not alone. Over 50 other groups like ours have been organized from North Carolina to California to insure that we can protect ourselves from the dangers of atomic power plants. California and Oregon will seek moratoriums on nuclear power on their primary ballots.*
5) *CESG seeks to insure, by all legal means available, the safety of the Charlotte-North Carolina public in particular and nuclear power in general.*

from CESG leaflet

Sierra Club—Joseph LeConte Chapter

Gordon E. Howard, President
PO Box 463
Clemson, South Carolina 29631

The **Sierra Club** *is one of the best known environmental groups in the country, noted for their publications, their hiking and camping activities, and their efforts to stop the destruction of environmental resources. In this region, the Sierra Club is divided into the area chapter, based in Clemson, and the local groups. North Carolina has four:*

Wenoca Group
406 Glenheath
Hendersonville 28739

Research Triangle Group
508 Yorktown Drive
Chapel Hill 27514

Central Piedmont Group
818 Henley Place
Charlotte 28207

Kephart Group
6301 Cool Shade Drive
Fayetteville 28303

When communicating with Dr. Howard, we asked him what the current projects in this region were. He answered:

Kilmer-Slickrock Wilderness; stream channelization; dredging; New Hope, Clinchfield, New River, Trotters Shoals dams; Stone Mountain, Crowder's mountain parks; Great Smoky Mountains National Park; wilderness, circumferential road; Upper French Broad River dams; Wild areas legislation; Southern Appalachian Slope National Recreation Area; Chattooga River, Wild and Scenic River status; Great Dismal Swamp; Hiking, backpacking, camping, canoeing outings and instruction.

Usual membership dues are $15, plus a $5 initiation, but there is a large range for different categories. The club distributes to members the Sierra Club Bulletin *and a chapter newsletter entitled* Footnotes.

sgh

Bill Matthews

Barb Hedman

RECYCLING RECYCLING RECYCL

The following is excerpted from "A Study in Solid Waste Management," a report submitted to the Durham Chamber of Commerce Environmental Control Committee. As of this writing, to our knowledge no substantive action has been taken to implement the recommendations of the report in Durham.

We include a rather large section of the report because it both crystalizes the problem and poses workable solutions. It also describes two models of paper recycling now being experimented with in the state, which should be of help to people desiring to initiate such projects in other communities. And while the report is specifically geared to the problems of Durham, virtually all of what is said has application throughout North Carolina.

ajk

INTRODUCTION

At the present time the city of Durham collects roughly 2100 tons of solid waste per week. This waste is trucked to various sites outside of town for burial. Progressively higher amounts of solid waste are expected as the Durham population increase and becomes further accustomed to one-way containers and to one-time use of items.

A continuation of the current waste disposal practices could prove increasingly unsatisfactory in the not too distant future for the following reasons:

1. It has been estimated that local burying sites will become saturated within the next ten years. As more distant burying sites are used, trucking expenses can be expected to increase sharply. Establishment of new sites will become increasingly dificult as the population increases and as citizen groups resist such development.
2. Decaying buried wastes have been reported to pollute the ground water below and release foul-smelling gases into the air above. One of these gases, methanel, has caused explosions in the region of such sites.
3. Through burial, our increasingly precious natural resources, metal and wood fiber, are lost or made difficult to reclaim.

It is the objective of this report to discuss these problems and to suggest what may be considered to be viable alternatives to Durham's current method of solid waste disposal. The two major alternatives to be considered are recycling and incineration. A massive recycling program coupled with minor composting, incineration, and burial may be the most economically and evironmentally sound approach to the growing solid waste problem of Durham. Suggestions for both immediate and long term steps towards this goal will be discussed.

The time to take such action is now, while the solid waste problem of Durham is still manageable.

INCINERATION

Incineration reduces the volume and weight of solid waste by approximately 75% and 20% respectively. The solid by-products of this process are sterile ash and slag.

The two major disadvantages of incineration are:

1. Its destruction of recyclable material and
2. Its potential for pollution. Airborne particulate matter and hot gaseous effluents (especially the toxic ones from plastics) must be prevented from escaping into the air. The particulate matter can be removed by a scrubber plant, but this contributes to water pollution. The gaseous effluents are much more difficult to control and may present a serious health hazard.

Because of the two disadvantages considered above we feel that incineration is not the best solution to Durham's solid waste disposal problem.

RECYCLING

I. NEWSPAPER

On a national average, newspaper makes up no less than 40% of weight of all solid waste, by far the single largest component. At the same time, newspaper is among the most readily recyclable components. There is a ready market for newsprint as a raw material in the production of corrugated cartons, Kraft paper (widely used for grocery bags), and excelsior for insulation and packing. Newsprint can also be bleached and recycled directly in the making of new newsprint.

Clearly, separate collection of newspaper would be a great advantage in reducing Durham's solid waste disposal problem. The experience of other communities has shown that this can in fact be done by educating the householders of the community to separate newspaper from their other garbage before collection. It should be emphasized that a program of this kind is immediately feasible. We shall describe in some detail 1) the program currently being initiated in Winston-Salem, North Carolina, a city in many ways comparable to Durham; 2) the well established program in Madison, Wisconsin; and 3) the volunteer program by ECOS, Inc. in Durham.

A. WINSTON-SALEM PROGRAM

The first stage of the Winston-Salem program, now in operation, is a pilot project in a neighborhood carefully selected on the basis of several criteria in order to be roughly typical of the city at large.

The neighborhood known as Ardmore was chosen, and an area covered by one team of the sanitation department—i.e. one foreman and his group—was selected, consisting of about 400 houses.

The city prepared for the pilot project by designing and purchasing a supply of corrugated cartons in which householders could collect their used newspapers. Instructions were printed on the cartons and a letter was drawn up for distribution to the householders requesting their support and signed by the mayor. A local volunteer group was found to pass out the cartons and letters and give a short talk explaining the program. Householders were told that when their carton was full they should place it out alongside their other garbage, and that the sanitation workers would collect the full carton and leave a new empty one. The full cartons were then to be carried to a central collection point for temporary storage until a saleable amount accumulated.

As the program got under way, it was found that not all newspaper is turned in: householders use a certain amount themselves for lining shelves, covering floors when painting, etc. However, a carton (capacity about 40 pounds) was filled in about eight weeks by a family subscribing to both city newspapers.

Reynolds Aluminum Recycling

The Reynolds Metal Recycling Program consists of several permanent centers located in parts of the country in which aluminum can concentration is greatest; six urban units, and five mobile units. The mobile units, which are 40' tractor-trailers, are capable of separating, weighing and shredding the reclaimed aluminum. These units operate in areas where there is little concentration of aluminum. Mobile Unit #3 operates through North Carolina, Virginia, Maryland, Delaware, New York, Rhode Island and Massachusetts. Mr. E.J. Kelly is the Regional Manager on the East Coast and you can contact him at Reynolds Metals Company, 19 East 47th Street, New York, New York 10017, or call (212) 355-7700, Ext. 366. I schedule the Mobile Unit with approval from Mr. Kelly. The unit normally makes two trips to North Carolina. One trip begins with Durham on Monday (1:00-4:00 P.M.); Winston-Salem on Tuesday (12:00-3:00 P.M.); Charlotte on Wednesday (9:00-12:00 Noon) and Smithfield on Thursday (9:00-12:00 Noon). The second trip starts two weeks after, beginning with Raleigh on Monday (1:00-4:00 P.M.); Greensboro on Tuesday (10:30 A.M.-1:30 P.M.); Charlotte (Tryon Mall) on Wednesday (9:00-12:00 Noon). At present, the schedule is filled up; however, occasionally there is a change due to a lack of interest somewhere or a greater interest shown somewhere else. Mostly, civic groups participate; the Jaycees; the Girl Scouts; Boy Scouts; recycling organizations; Church groups; etc.

We accept only clean household aluminum scrap, consisting of aluminum beverage cans, pie plates, TV dinner trays, foil, snack-packs, etc. We also accept tubular aluminum lawn furniture, provided it is cut into 12" lengths. The program has been very successful, although Mobile #3 cannot be considered as a reasonable yardstick. Most of the success has been realized in those areas with heavy can concentration: Seattle; Portland; San Francisco; Los Angeles; Phoenix; Houston; Tampa; Jacksonville; Newark; and New York. The cost of the equipment does require a rather large investment which would limit it to organizations with a large capital. However, we are more than willing to cooperate with any serious-minded group, and we will pay 10¢ per pound for the recyclable aluminum.

Paul H. Hall, Jr.
Manager, Mobile #3
Richmond, Virginia

ING RECYCLING RECYCLING REC

The cooperation by the householders was highly gratifying. An early problem that arose, however, was a matter of inadequate instruction of the sanitation workers. Collecting both garbage and newspapers at the same time created some confusion; occasionally newspapers were dumped in with the other garbage, and sometimes new cartons were not provided.

These problems were corrected in two ways: first, by providing for separate collection of the newspaper; and second, by providing each householder with a distinctive yellow tag that he was to display when his carton was full. A special truck was sent through the neighborhood to collect only newspapers. (Because the cartons filled more slowly than garbage cans, this was done less often than garbage collection.) Where a yellow tag was displayed, the sanitation worker removed the tag, placed it inside the new carton which was left, and removed the full carton.

Collection of the cartons was facilitated by designing them with a slight taper, so that they can be nested together, and with flaps on two sides so that they can be linked together on a pallet by inserting the flap of one carton between the side of the next carton and the stacked newspapers in it.

A minor difficulty arose from civic groups who wished to put on paper drives of their own. The city decided that they had no objections to any such drives, because any reduction of waste benefits the city; but they made it clear that the civic groups would have to make their own arrangements for collecting newspapers.

Figures on costs, proceeds and savings in the Winston-Salem project are necessarily highly preliminary. However, the following estimates can be made. The cost of collecting solid waste in Winston-Salem is between $10 and $16 a ton. Winston-Salem oficials expect that separate collection of newspapers and garbage should cost no more than collecting them together. Ray newspaper, carefully separated, currently sells at from $10 to $25 a ton. This new income should clearly reduce the costs of collecting all garbage substantially. In addition, a large fraction of the costs of disposal are eliminated, as well as conserving needed volume in the sanitary landfills which Winston-Salem now uses. One should not ignore the long-range benefit of eficient use of raw materials that would otherwise be lost.

B. MADISON, WISCONSIN PROGRAM . . .

C. ECOS PROJECT IN DURHAM

In the spring of 1971, ECOS, Inc., a volunteer environmental action organization, initiated a newspaper recycling program in Durham. Miss Diane Chapman, who heads up the project, presents the following report.

"Our long range objectives are to show what can be done in the city of Durham with newspaper recycling, and also to encourage better methods of all solid waste disposal through recycling. Our short range objective is to generate enthusiasm among the general public for recylcing and not wasting anything, particularly our natural resources, which are being over-used and are in danger of being depleted.

"More than fifty percent of collected rubbish is paper, and most of the paper is newspaper. For every ton of recycled newsprint, seventeen trees will be saved and there will be one ton less for disposal.

"Here is how our program works. A two-ton van and a driver are supplied to us free of charge by Duke University every Friday afternoon from 12:30 p.m. to 5:00 p.m. We have about thirty barrels located on Duke University and in surrounding areas, such as the Town House Apartments, in which we ask the people of Durham to deposit their used newspaper. Student volunteers meet the van on West Campus and we make the rounds of the collection sites, emptying the barrels into the van. Then the van with two volunteers drives to Paper Stock Dealers, 666 Maywood Street, in Raleigh. The volunteers empty the van at their warehouse and receive payment from them based on the weight of newspapers delivered.

"When the project started, we took only newspapers, because 1) it is easy to handle; 2) it affects the most people and encourages the "recycling attitude"; and 3) removing newspapers from the garbage can drastically reduce the volume of garbage in a landfill. Now we are also collecting computer paper (continuous forms). It is available, abundant, easy to handle, and pays well. In fact, it is the computer paper that makes our whole operation profitable."

Here are the prices that Paper Stock Dealers will pay:

	Per 100 lbs.	Per Ton
Newspaper	$ .50	$10.00
Magazines	.10	2.00
Corrugated Cardboard	.50	10.00
IBM Cards (White)	2.00	40.00
IBM Cards (Mixed)	1.50	30.00
Computer Paper	.70	14.00

"When we restarted the collection this September, we typically collected 1500-2000 pounds of newspaper a week, which netted from $7.50 to $10.00. We institued computer paper collection and collected 2990 pounds of newspaper and 910 pounds of computer paper, and received $21.32. We can regularly count on from $15 to $20 a week and sometimes more. The importance of these figures is that, based on figures supplied us by Mr. Bowers, the Duke University Director of Operations, ECOS would be regularly making a profit on the operation even if we were paying for the van and the driver."

The conclusions for the city of Durham are clear. Durham is already paying for the collection of vast quantities of newsprint through its regular garbage collection services. If the ECOS organization can turn a clear profit on the modest scale at which they are operating, the potential savings in separate collection of newspapers by the city would appear to be substantial.

Robert W. Lee
Ernest G. Sloan
Theodore R. Buddine
Durham

Can Recycling

There are two metal can recycling centers in North Carolina. These are located in Greensboro (American Can on American Avenue—near the airport) and Winston-Salem (Continental Can). The Winston-Salem plant is on the site of the Joseph Schlitz Brewing Company.

Can receptacles, or "bins," are used at the reclamation centers. While there are no conventional bins, they usually include metal drums, dempsey dumpsters, truck beds, U-Haul trucks, wooden crates, and tin plate scrap tubs. Three bins are normally provided: for steel, bi-metal, and aluminum cans. (All centers operated by the Can People accept all types of cans.)

Secondary metals dealers buy our recycled cans for the going rate in each locale. These dealers, in turn, either process the cans in their own facilities—removing tin, solder, and other alloys—or resell the cans to de-tinners and other chemical companies, or sell the cans to steel companies. From this stage the cans are sold to a variety of users, including mining companies, metals processors and manufacturers.

Our plants are not equipped with either the machinery or the people to handle a pick-up and delivery service. We encourage the formation of citizen groups in each area, where car pools can be organized to bring cans in to the centers.

Theo McGinnis
Continental Can Co.
New York City

The Greensboro plant has a bin in front of the building, so cans may be deposited at any time. The Winston-Salem receptacles can be reached weekdays, 24 hours a day, or on weekends if you make prior arrangements with the company.

sgh

CYCLING RECYCLING RECYCLING

Coca-Cola Glass Recycling

The creation of the mobile glass recycling unit here at Durham Coca-Cola Bottling Company was the development of many meetings and discussions of our management staff. The areas such as financing, purchasing of machines, advertising, and need of the community were considered before any formal plan was adopted. After the decision to sponsor a mobile glass recycling unit was made, we began at this point to make plans for introducing the first mobile glass recycling unit within the state of North Carolina. At this point, a considerable amount of research was done by the committee, and we found that Rescor Industries in New Jersey could supply us with the type of machines we would need in producing the mobile glass recycling unit. The crushers were purchased and additional plans laid out for introducing this mobile glass recycling unit to the public.

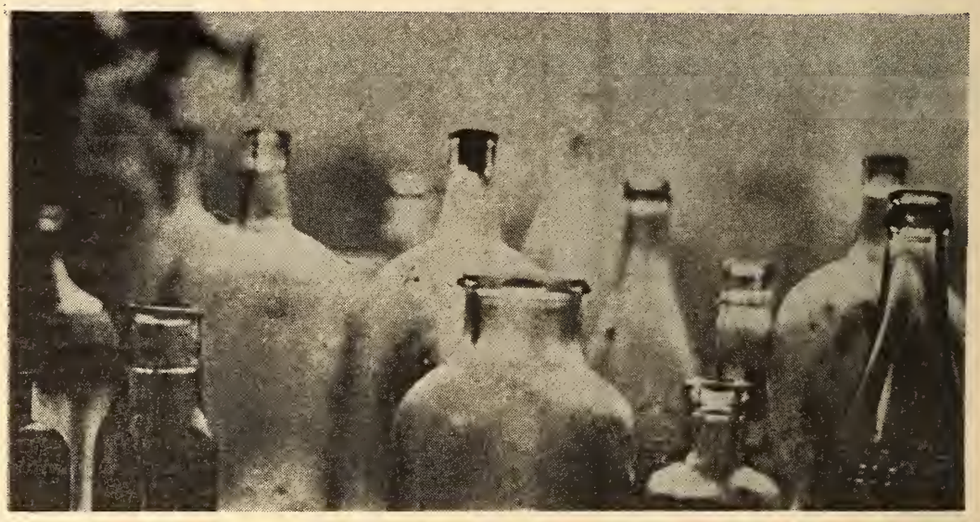
In November 1971 we introduced the mobile glass recycling unit at Northgate Shopping Center here in Durham. The success which we received was overwhelming. Since this time, we have been completely amazed at the acceptance we have received in carrying the mobile glass recycling unit into other areas such as Chapel Hill, Butner, Roxboro, and other areas throughout Durham. It is our estimation that we are presently recycling approximately 20-25 tons of glass per month.

After the glass has been received at a local site, it is separated according to color, weighed, and prepared for shipment to Laurens Glass Company which is located in Henderson.

As far as the cost of the mobile glass recycling unit is concerned, it is naturally a losing proposition moneywise for Durham Coca-Cola Bottling Company, but we feel that we more than make up the cost of this recycling program through the goodwill which we have created in our community.

Durham Coca-Cola Bottling Company is fully aware that the mobile glass recycling unit which we are making available to the public at this time is not the entire solution to the problem of recycling glass. It is, however, a beginning in the right direction. As someone once said, "The one thing we are not making any more of is land." Therefore, we must protect the land which we now have.

Edward T. Mizell
Durham



Barb Hedman

Because the Laurens Glass Company does not produce brown bottles, only clear and green bottles can be used. On the occasions that I have hauled my bags of bottles to either Chapel Hill or Durham, it has been a really enjoyable community project. Everybody helps: separating bottles, carrying them to the crushers, and in five minutes one becomes enough of an expert to start directing newcomers. In Chapel Hill's Eastgate Shopping Center, a truck receiving newspapers to be recycled was nearby, so all of it could be taken care of at one time.

Mizell (if one can find him in his office, he travels a lot) is willing to give further information on how to set up recycling programs, is looking for other cities in which the crusher could be set up, and seems to be a concerned, helpful person. He signs his letters "Ecologically yours." He can be reached at:

Durham Coca-Cola Bottling Company
3214 Hillsboro Road
PO Box 2627, West Durham Station
Durham 27705
(919) 383-1531

sgh

In evaluating programs such as Coke's bottle recycling thing, I am constantly hit by a maze of contradictions. I consider recycling a positive thing, and any efforts by Coke or anyone else should be encouraged. It is hard not to be cynical, though, when Coke is saturating the world with non-returnable cans. Build up community goodwill through recycling, they seem to say, so people will buy more Coke and use more bottles and cans, spiraling ever upward. But the real problem is the product, which in itself is environmentally destructive. (And, of course, this is not only true for Coke, but for thousands of other items as well.) What Coke is doing to the world's teeth and stomachs is fit material for nightmares and leads me to the conclusion that the only way for Coke to make a real contribution to the inner and outer environments of humankind is to stop making Coke.

ajk

Other Glass Recycling

All green and clear glass which is recycled in North Carolina is taken to Laurens (PO Box 887, Henderson 27536; (919) 492-1131), where they pay a token price for the glass. Besides Durham Coke, the main group to deliver glass have been the town of Chapel Hill. For months that city offered a minimal service to residents, providing about 60 barrels into which people could deposit their empty bottles, but it was ended in October 1972. The city claimed its program lost too much money to make it possible to continue. At the city council meeting at which it died ("services temporarily ended") many people pointed out that it was poorly publicized and efficiency could have been improved. The city council said they'd end the program and then study the matter. Once again, ecology-minded people must rely on periodic volunteer programs.

sgh

BICYCLING BICYCLING BICYCLING

North Carolina has been swept up by a nationwide bicycle boom. There are many reasons for the current fad; one of the most important is the joyful and exhilarating feeling which cycling produces. Thanks to the widespread arrival of the ultra-light quality ten-speed the bicycle is no longer limited to being a child's toy but instead is a precision machine suitable for sport and recreation as well as simply transporation. A fine bicycle can become almost a part of the cyclist, an extension of torso, arms and legs. The cyclist lives in a world magically transformed, knowing a freedom of which Peter Fonda never even dreamed.

Cyclists in the state of North Carolina are especially fortunate; here we have a favorable climate, a goodly number of serious cyclists, and a myriad of scenic and little-traveled secondary roads running through the countryside.

There are several formal cycling organizations in North Carolina; here is at least a partial listing of these clubs:

CHAPEL HILL — Chapel Hill Bicycle Club, c/o Phillip Gray, 700 D, Hibbard Drive. Weekend family touring both long and short distance. Open to all ages. Membership: 10. Ecology oriented.

CHARLOTTE — Charlotte Bicycle Touring Club, c/o Gerald A. Gruber, 1527 Briarfield Drive. Independent. Newly organizing club which will promote scenic bike tours on weekends and other family-oriented activities, development of scenic routes. Membership: 20.

DURHAM — Duke University Bicycle Club, c/o ASDU, Duke University. Frequent bicycling events during the school year.

GREENSBORO — Greensboro Cycling Association, 4412 Cornell Avenue. Amateur Bicycle League of America. Sponsoring organization for bicycle racing and competitive events. Open to all ages. Some long distance road events. Membership: 20.

GREENSBORO — Greensboro Cycling Club, c/o Higgins Bicycle Shop, 1214 Spring Garden. Independent. Weekend, family bicycling activities, some long distance rides. Source of information for central N.C. touring. Membership: 50.

PEMBROKE — Pembroke Bicycle Club, c/o J.G. c/o J.G. Locklear, Chief of Police. Summer bike activities for youngsters. Membership: 400.

RALEIGH — North Carolina State University Bicycle Club, c/o Robert Ramsey, Dept. of Mathematics, NCSU. Independent. Long distance tours, but emphasis is on bicycle racing and training. Membership: 30.

STATESVILLE — Grace Park Bicycle Club, c/o Bill Gill, Grace Park Recreation Center, Grace Park. Outings to designated areas, safety lectures, care of the bicycle. Newly formed club.

If there is no club in your area, you can obtain information on how to form one by writing:

Bicycle Institute of America
122 East 42nd Street
New York, New York 10017

It isn't really necessary to join anything, however, in order to take full advantage of cycling possibilities. All one need do is plan a route and take off. In North Carolina, nice country roads are usually only minutes away from the hearts of cities. You can get county maps from the Highway Commission which give you detailed information on all roads in any given county—especially quiet secondary roads and even dirt roads. These maps cost only 15 cents, and can be obtained from:

The Location Department
State Highway Commission
Raleigh

Or, you may be able to get them directly if there is a local Division Office of the Highway Commission near you—they have offices in Ahoskie, Greenville, Wilmington, Wilson, Durham, Fayetteville, Greensboro, Aberdeen, Winston-Salem, Albemarle, North Wilkesboro, Shelby, Asheville, and Sylva. Each office has maps for seven or more counties. With these maps the entire countryside is made known and available to you. Believe-you-me, they are the keys to the kingdom.

Having the right equipment and keeping it in top shape is of utmost importance to any cyclist. Not many bicycle dealers are really competent to handle adult bicycling trade—that is, quality ten-speed bicycles. The following stores deal in good quality ten-speeds and are at least worth checking into. Finding the right dealer is fairly important—for his bikes as well as your relationship with him. Everything should be just right if you are to depend on any one shop. Anyway, here are a few fairly acceptable shops in North Carolina:

Eastway Cyclery
2925 Eastway Drive
Charlotte 28205

Economy Supply
PO Box 667
Albemarle 28001

Hawley Cycle and Camping Center, Inc.
4784 Ralford Road
Fayetteville 28302

Higgins Bicycle Shop
1214 Spring Garden
Greensboro

Mogel's Bicycle Center
1209 East Webb Avenue
Burlington 27215

Paul's Hobby and Bike Center
714 Waughton Street
Winston-Salem 27107

The Clean Machine
110 West Main Street
Chapel Hill 27514

If none of these work out, or if you just want to check prices and/or evaluate other equipment, there are several national suppliers:

Bike Rider's Aids
The Holdsworthy Co., Ltd.
London, S.E. 20
England

Cyclo-Pedia
311 North Mitchell
Cadillac, Michigan 49601

Rob Poole
Durham

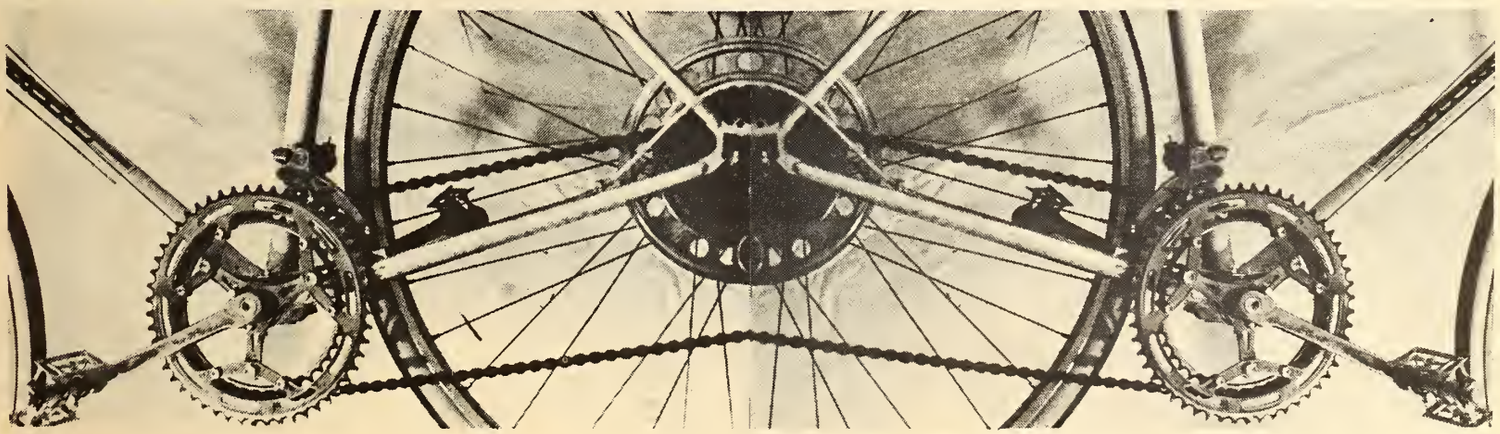
Youth Hostels

Camp Carmel at Linville has been chartered by American Youth Hostels, Inc. as the first of a chain of federated **youth hostels** *in North Carolina. Camp Carmel, near the foot of Grandfather Mountain, is a facility of the Church of the Brethren.*

The hostel, only one now chartered by AYH south of Washington, D.C., will have trained house-parents in charge. The 1972 AYH Hostel Guide and Handbook *will give directions for finding Camp Carmel, at Linville just north of N.C. 105.*

AYH memberships are open to all ages. Membership cards are $5.00 to $10.00, depending on age. Family passes at $12.00 are also available. Overnight fees are low. Write AYH National Headquarters, 20 West 17th Street, New York, New York 10011, to enroll. Guide books are free with membership.

sgh

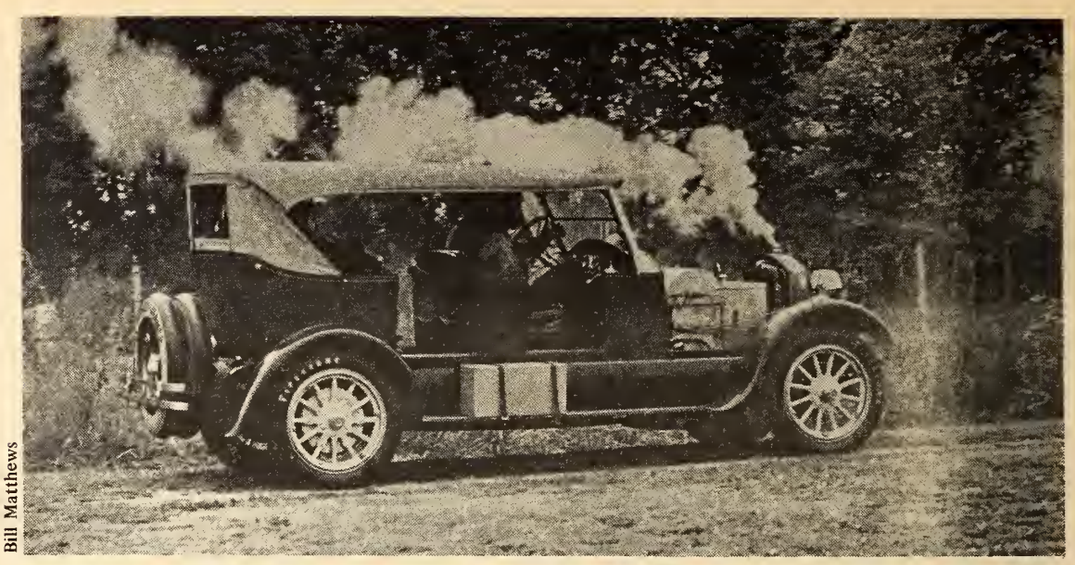


Bill Matthews

Steam Automobile Club of America, Inc.
R.A. Gibbs, Vice President
910 West Vandalia
Greensboro 27406
(919) 292-2935

A leading villain today—in pollution standards—is the automobile. Everyone feels they need one, and they all run on a fuel which, regardless of all the new ingredients, fouls up the air. Whenever a bus starts up as I'm walking past and I get engulfed in a black cloud, I become convinced that they *are even worse. One possible solution is the steam engine.*

R.A. Gibbs of Greensboro is now at work with three others (Tom Hosick of Winston-Salem and two men from Washington, D.C.) on a modern steam system for transportation. They've been struggling on it for years and are optimistic that they will be successful. The group, working under the title Gibbs-Trust, is based in Greensboro at Gibbs' home, which is also the spot where a future museum of steam engines is being planned. Gibbs has a number of antique steam engines, including a 1901 White and a 1926 Stanley, one of the last built. He also has a modern engine, an experimental bus.



Bill Matthews

Gibbs will show his work to anyone interested and talk at length about what he has accomplished and where he is hoping to go.

sgh

Skydiving

Skydiving *can open up a whole new world for you. It is an exact sport, a precision sport with no room for anything but professionalism. It is also, statistically, one of the safest sports, probably due to this universal attitude of professionalism.*

North Carolina offers the individual jumper, novice or experienced, some of the best opportunities for skydiving to be found anywhere in the world. Fort Bragg's Sicily drop zone (the largest in the world) is located near Fayetteville, equipment is easy to procure and instruction, at any level, is exceptional. The state boasts a number of good civilian skydiving centers; I have chosen to discuss only two. The Roanoke Rapids and Raeford Aviation skydiving centers have been chosen due to their quality of instruction, safety procedures, and extent of operations. The **Roanoke Rapids** *skydiving center is one of the largest in N.C. The center boasts two planes—a Cessna 195 and 180—and all instructors are fully qualified under United States Parachuting Association regulations. Unfortunately jump days are limited primarily to Saturdays, Sundays, and holidays, and this causes the center to be somewhat overcrowded.*

The cost for a first jump course (including ground training, use of equipment and one static line jump) is $20. If, however, a student elects to take the free fall course—which includes all of the above plus four more static line jumps and one free fall—the total cost is just $40. After the initial course of instruction, jump rates vary from $2.25 to $6.00 per jump depending on altitude. Call (919) 537-7908 for more and latest information.

The **Raeford Aviation Center,** *located in Raeford near Fort Bragg, offers perhaps the best across-the-board instruction available anywhere. Gene Thacker, owner and operator of the center, is USPA S.E. Conference Director, was a member of the Army's Golden Knights Parachute Team (tops in the world), won a gold medal in the 1967 competition held in Yugoslavia and was the third person in the United States to credit over 2000 jumps. The center is open seven days a week and boasts three Cessna 182s and a Cessna 180. Competition critiques as well as accuracy, style classes, etc., are taught by the best. Every aspect of the operation is totally professional. Costs to the individual are competitive with those at Roanoke Rapids. Call (919) 875-3261 for more and latest information.*

Get instruction from either place and the rest is between you and gravity.

Don Baumgartner
Durham

Tar Heel Soaring Club, Inc.
Box 4326, Duke Station
Durham 27706

I remember staring
far far down
and out,
the clouds creeping to me
the ground falling away.
When the pilot spoke
he'd say everything twice:
once to bring me back to the plane
and once to be heard.
Soaring teaches us bird-life
with wind whooshing by
more than anything else ever could.
Momentary panic comes
when we leave
the security
of a hot air spiral pushing up,
reassurance
when we find another
and learn to read the land
and trust the land
and watch the land
as friends
not warriors.

This is a club of friends
which meets every weekend
and soars.

sgh

Surfing

North Carolina surf (or for that matter all of the East Coast). What can I say? You win some, you lose some and you often get blown out.

From North to South:

Kitty Hawk
—average surf, not real big usually, but fast
—a few surf shops in the town

Nags Head
—summer resort town
—has picky laws about surfing, surfers not allowed near the piers although the surf is good there
—usually has decent surfing conditions
—about half dozen surf shops
—has some 100 ft. high sand dunes along Jockey Ridge

Oregon Inlet
—usually good surf, sometimes excellent surf
—site of the 1971 East Coast Surfing Championship

Cape Hatteras
—north side of lighthouse usually has good surf
—south side is mostly flat
—there are a few little towns around Cape Hatteras but no surf shops

To proceed south one must board the free ferry to Ocracoke Isle, limited surf along Ocracoke.

To go further south one must board another ferry which costs $4 or $5 and takes a few hours.

One can now drive 2-3 hours south and find a few isolated spots until one reaches Beaufort.

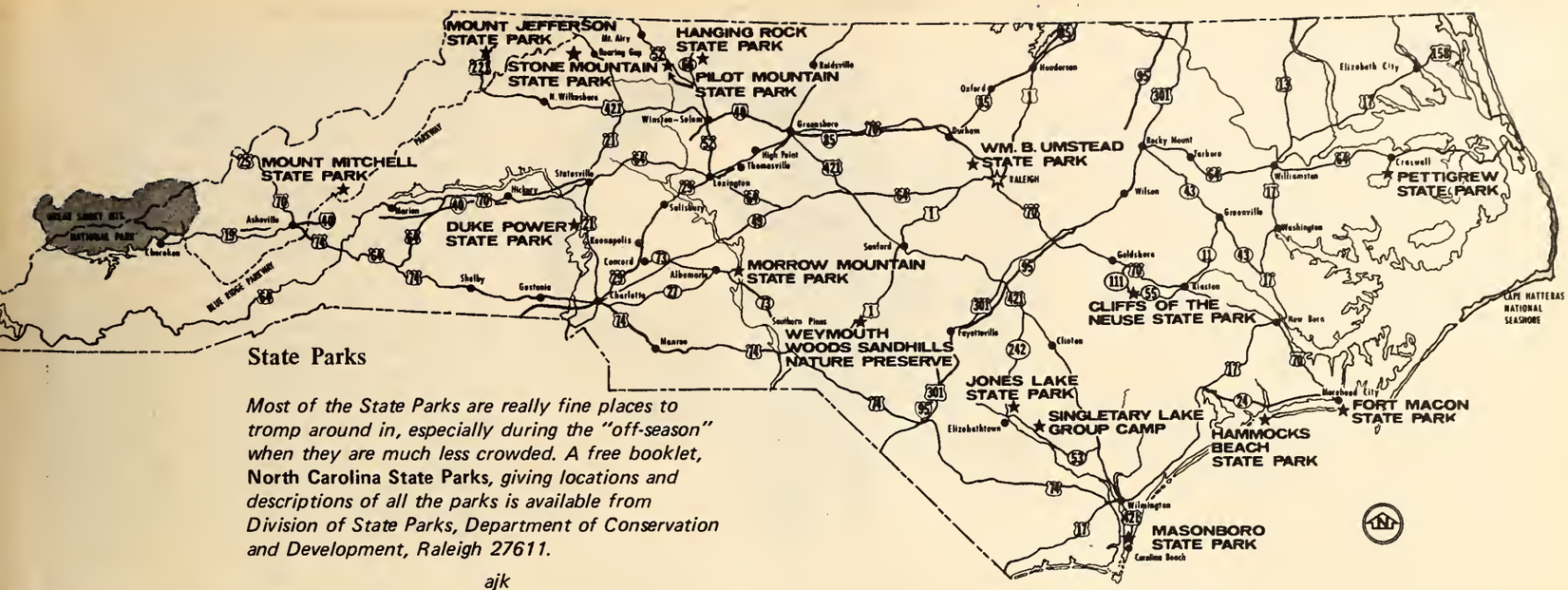
Across from Beaufort is Atlantic Beach.

Atlantic Beach
—a few surf shops,
—small summer resort town
—usually small surf
—site of the 1972 East Coast Surfing Championship

Emerald Isle
—just south of Atlantic Beach with better surf

Bogue Inlet
—just south of Emerald Isle with some really fine surf

Pete Bozick
Durham



State Parks

Most of the State Parks are really fine places to tromp around in, especially during the "off-season" when they are much less crowded. A free booklet, **North Carolina State Parks,** *giving locations and descriptions of all the parks is available from Division of State Parks, Department of Conservation and Development, Raleigh 27611.*

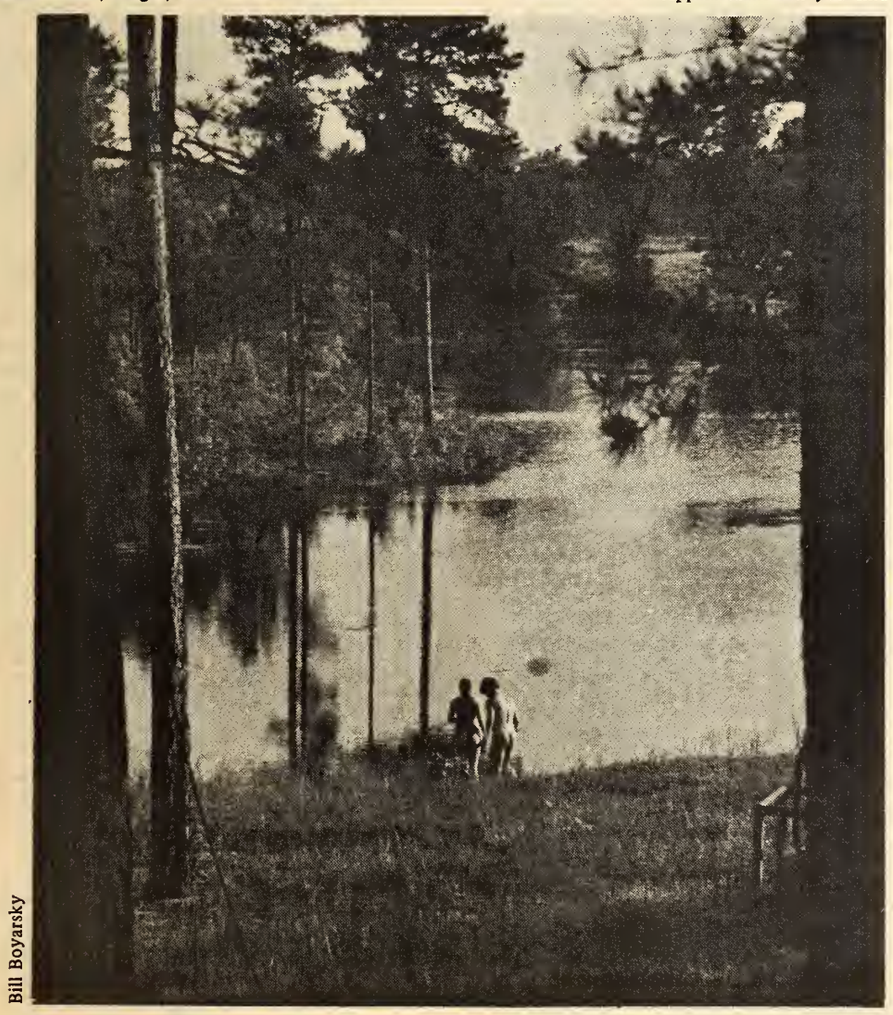
ajk

Waterway Recreation Study

If the French Broad River can be kept in its present free flowing state (except small dams already at Marshall), it has the greatest potential for all forms of water connected recreation of any of the streams in western N.C. and perhaps this whole section of the country. The French Broad could be a tremendous asset to the people of the basin if the industrial and solid waste (garbage, etc.) pollution is cleaned up. The entire river could produce excellent fishing for species such as muskellunge; blue, channel, and flathead catfish; trophy rainbow and browns; large and smallmouth bass; sauger; and of course the various sunfishes. Except in the more polluted sections, trout are found from the headwaters to the Tenn. line (best water upper portions). How many other streams in the southeast could produce such a varied fishery? As for boating, some sections are ideal for a lazy, Sunday afternoon outing, while others contain some of the finest whitewater canoeing potential in this area. Let's not forget hunting—float hunting for ducks is good in certain portions, too.

The French Broad flows through N.C. for a distance of 100 miles or so with only two small dams near Marshall (which could easily be removed). Where else in the Appalachians can you find a free-flowing stream of this size? A resource usually becomes more valuable as it becomes scarcer, and free-flowing streams with the physical characteristics of the French Broad are becoming mighty scarce. Factors keeping the River from reaching its potential are: 1) pollution, 2) public apathy, 3) lack of recreational facilities (camping, boat ramps, etc.), 4) the threat of TVA dams.

Maybe I am overly optimistic about the stream's potential—but I don't think so. I will admit, though, that it has a long way to go.



Bill Boyarsky

Not all of North Carolina's rivers are that well off, however. The above was a letter sent to Ted Dossett, photographer for the North Carolina Wildlife Resources Commission, who months ago began a study of the state's rivers and streams. State Wildlife employees from all districts helped him compile a listing of what waterways are best suited for canoeing, for fishing and drift hunting. Where should they be entered, he asked them, where can one camp?

The diversity of replies was representative of the state's condition. One respondant was most enthusiastic about the condition of streams in his area, another said the pollution in his region had destroyed any possibility for water-oriented recreation. Most frequently, the replies claimed that although pollution was growing, there were still many fine rivers and streams.

Dossett's purpose in putting together this survey was to encourage individuals to make use of the waterways in North Carolina. With people using the rivers, he said, perhaps industries will be reluctant to flood them with pollution. Perhaps the people themselves will become concerned enough to stop the waste proliferation. And it certainly is easier to stop campers from dropping their beer cans in the water than to persuade a million dollar industry to treat its sewage adequately.

The study is still incomplete, and Dossett is in need of assistance. He must find people who can help him prepare the study and others who can give him information on waterway conditions intthe state. He can be reached at:

Wildlife Resources Commission
Division of Education
Albemarle Building
325 Salisbury Street
Raleigh 27611
(919) 829-7123 or 829-7133

sgh

North Carolina Zoological Park
PO Box 1428
Asheboro 27203
(919) 629-2144

My God the Zoo is getting a bad response. Arnie and I were talking about it when Lucy came into the room. "What do you think of the zoo," we asked her. She didn't like it. Didn't like zoos in general, didn't like the idea of bringing animals so people could gawk at them, didn't like the expenditure of money on this when so much else demands our attention and funds. But no cages, we told her, just moats and natural habitat: educational, accessible to two-thirds of the state's population within 90 minutes, make money from admission (pay to visit a zoo?) and jobs. "Well," she decided, "I guess I'm not against them, but I'm just not for them. And I wouldn't vote for it."

Mary came into the room. "What do you think of the zoo?" and she squinched up her face, shaking her head, "It costs a lot of money. Don't you have to pay a lot for an elephant?" But we'll finally be able to see one, we told her, not chained up behind bars but somewhat free so we're told and close. "We will bring in (she read in a brochure) over 5.5 million unrestricted tax dollars by 1986." She nodded, read on, put down the brochure, "Hmmph, sounds like a pretty good zoo."

Well, yes, it should be one of the best in the world and most of the cruelty of zoos today will supposedly be absent. So if you want a good zoo not like the ones you've visited before, you'll want to rush out to this one, maybe even before it opens in 1975. But if you don't like zoos at all, well . . . even without cages, it'll still be a zoo. A nice place to visit, but I wouldn't want to live there.

sgh

Stalking the Wild Ramp

While there don't seem to be many young artists going off to discover the soul of America these days, let along going off to discover the soul of North Carolina, there are a lot of people covering a lot of miles. We include here some information on how to find nice places to go and some places that you might want to stop off at on the way to somewhere or to nowhere.

One source of useful information is the **Travel and Promotion Division**, *Department of Conservation and Development, Raleigh 27611. While the thrust of their work is clearly to lure tourist dollars into the state, much of what they put out is useful to the penniless or pseudo-penniless traveler who's just decided not to spend another weekend sitting around stoned listening to old Fabian records. Actually, even for those who do plan on sitting around being stoned, they have these posters—FREE! WOW!—of various nice places in the state that are, well, you know, I mean, like, shit man really outasight, like, truly righteous feasts for your very eyes. Right.*

Anyway, if you're near Raleigh you can just drop in and get a great big bundle of free goodies to read (and if you're not, you can just write for stuff, probably being somewhat specific but you might try just asking for everything they've got—it might work). One thing they have is a bulletin entitled **Coming Events in North Carolina** *which comes out every two months and includes everything from the National Hollerin' Contest (Spivery's Corner, mid-June) and the N.C. Blueberry Festival (White Lake, mid-May) to the Horse Shows, Golf & Tennis Tournaments, Auto Races, and Sailing Regattas to historical dramas to the annual conventions of groups like the N.C. Bankers Association and the N.C. Automobile Dealers Association. That last category is not to be ignored, especially by folks interested in going on tour with their friendly neighborhood guerilla theater group. The possibilities are endless.*

The folks at Travel and Development also put out a thing called **A Brief Description of Annual Festivals in North Carolina with Listing of Annual Sports Events,** *excerpts from which follow:*

MULE DAY, Benson. Annually in September. Agriculture festival with grand champion mule competition. Street dancing, parade, queen contest, music, speeches, etc. September.

CHEROKEE INDIAN FAIR, Cherokee. Established in 1914 and sponsored by the Cherokee Indian Fair Association. Members of the Eastern Band of the Cherokee Indians exhibit farm products, canned goods, crafts, needlework; Indian stickball games, contest to choose Cherokee Indian princess. Early October.

REBEL ROUNDUP, Fontana Village Resort, Fontana Dam. Week-long festival of western style square dancing. Late October.

SWAP SHOP SQUARE DANCE FESTIVAL, Fontana Village Resort, Fontana Dam. Week-long Western Square Dance Festival. Early October.

NORTH CAROLINA STATE FAIR, Raleigh. Established 1853 and held annually in late autumn, the State Fair has full complement of entertainment attractions as well as displays of livestock, produce, handicrafts, foods, etc. The State Fair Arena has been called "America's most spectacular new building." Automobile and harness racing, and State Fair Folk Festival are special events. October.

PIEDMONT FESTIVAL, Thomasville. Parade, dance, music, "Miss Thomasville" beauty pageant. Sponsored by the Thomasville Jaycees. Mid-November.

ARTS AND CRAFTS FAIR, Rocky Mount. Exhibit and sale of crafts and demonstration of crafts skills. Participants are from Nash, Edgecombe, Wilson and Halifax counties. Early November.

PIEDMONT CRAFTS FAIR, Winston-Salem. Established in Old Salem in 1964 and now held in Memorial Coliseum. Crafts displays, sales and demonstrations by members of Piedmont Craftsmen, Inc. Music, puppet show, food sales. Early November.

WINTER WONDERLAND SQUARE AND ROUND DANCE FESTIVAL, Shelby. November.

CAROLINAS CARROUSEL, Charlotte. Annually in November since 1948. Parade on Thanksgiving Day.

MORAVIAN CANDLE TEAS, Winston-Salem. Held in Old Salem since 1928. Visitors watch beeswax candles being prepared for Christmas services, and are served Moravian sugar cake and coffee in the kitchen of the historic Brothers House, Christmas "Putz" on display. Sponsored by Women's Fellowship of Homes Moravian Church, Old Salem. Late November; early Oct.

LIGHTING OF "WORLD'S LARGEST LIVING CHRISTMAS TREE," Wilmington. Each Christmas season since 1929 a 90-foot high liveoak has been decorated with colored lights which are turned on with appropriate ceremonies and a musical program in mid-December and continue through Yuletide.

ANNIVERSARY OF POWERED FLIGHT, Wright Brothers National Memorial near Kitty Hawk and Kill Devil Hills. Commemorates Wrights' first powered aircraft flight on December 17, 1903. December 17.

NATIVITY PAGEANT, Marshall. Lighted by spotlight originating in a hugh lighted star on nearby mountain. Local residents take part in pageant, which is held on lawn of Madison County Courthouse. Three evenings during week before Christmas.

OLD CHRISTMAS CELEBRATION, Rodanthe. Residents of community on Hatteras Island have celebrated January 5 as "Old Christmas" for many generations. Appearance of legendary figure known as "Old Buck" is highlight of evening celebration which includes singing, dancing and an oyster roast. Sometimes held on Friday or Saturday nearest January 5.

"SALEM CHRISTMAS–1800", Winston-Salem. Evening program present the traditional music, cookery and costumes of the Moravian community of Old Salem in 1800. Costumed Moravian band plays old chorales. Sponsored by Old Salem, Inc. Mid-December.

And one more. I picked up a thing at the Asheville Chamber of Commerce called 1972 Western North Carolina Calendar of Events, *which has a note on it: "For further information, stories, or photographs on any of the Western North Carolina events, contact Bob Lindsey, Director, Asheville Area News Bureau, Box 1011, Asheville 28802." You might want to send for the calendar and then write to Mr. Lindsey for more info, cause the calendar doesn't say much. For instance, there is an entry:*

April 30 Waynesville	MOUNTAIN RAMP CONVENTION–The ramp is an odoriferous wild onion. Its adherents gather to consume it with scrambled eggs.

Well, yes, that happens, but there are also lots of politicians, especially in election years, blowing out odoriferous oratory on the pros and cons of the ramp. Calling the ramp "odoriferous" is like calling the air in Canton "polluted." In point of fact the ramp, like the air in Canton (courtesy Champion Paper Company), STINKS. Well, no, not exactly. It's YOU that stinks, after eating a few ramps, especially if you eat them raw—and they ARE delicious. Lots of local kids around Waynesville scour the mountains for ramps in the spring. Choose the most correct of these reasons why: A) They do it for the exercise; B) They love ramps; C) If they eat enough of 'em they'll stink so badly for the next three days that they'll be sent home from school. (Note: once you've eaten ramps there is no way to wash, scrub, brush, spray, or soak away the smell). Ask some of the kids up in Haywood County County. They'll be glad to set you straight.

ajk

North Carolina: A Guide to the Old North State

Compiled and written by the Federal Writer's Project
1939; 601 pages; out-of-print

UNC Press
Box 2288
Chapel Hill 27514

The Federal Writer's Project was a New Deal job program for writers, reporters, and researchers who were out of work. One of the Project's major accomplishments was the American Guide Series, a survey of and guide to every state in the country.

The Guide *itself, available in most libraries, is useful as a look at the not-too-distant past. (It was also revised in the mid-fifties by Hugh Talmage Lefler, but I haven't looked at that one yet.) It includes lots of maps and pictures, detailed descriptions of all the major cities in the state, about 300 pages of tours around the state, giving routes, places to stop, historical information, and a lot of interesting happenings and attractions..*

The first section of the book, with an introductory essay by Jonathan Daniels on how far we've come and how far we need to go, gives a "General Background" of the state. Chapter headings include "Natural Setting," "The Indians," "History," "The Negroes," "Religion," "Industry and Labor," "The Arts," and a number of others. Much of the tone of the book is internally contradictory, presumably due to the large number of writers involved. For instance, the section on "The Negroes," is relatively "liberal"—at least it's not about the happy slaves and does go into a rap about how Blacks are shit upon. Then again, the last photo in the book is captioned, "Darkies Shelling Corn."

Reading the Guide *can give some good perspective on where we're coming from, often letting us know that we haven't come very far. Except, of course, if we follow one of the tours outlined and discover how many of the natural and historical wonders are now parking lots and hamburger stands. Then, yes, we've come a long way, indeed.*

ajk

The North Carolina Gazetteer

William S. Powell
1968; 680 pages; $12.50

U.N.C. Press
Box 2288
Chapel Hill 27514

This is an alphabetical listing of place-names throughout the state—cities, towns, counties, rivers, creeks, branches, mountains, lakes, knobs, points, coves, etc.—giving location along with some historical data. Useful for locating out-of-the-way places you've heard about, including some that no longer exist.

ajk

> BROWN MOUNTAIN, on the Burke-Caldwell County line approx. 1½ mi. w. of Wilson Creek. Alt. 2,725. Noted for mysterious lights, known since 1833 in many popular legends. Many explanations have been offered for the lights, burning marsh gas, foxfire, and light refraction by the atmosphere of train, automobile or city lights, among them.
>
> DEVIL'S TRAMPING GROUND, w. Chatham County ten miles south of Siler City, a circular path about 40 ft. in diameter which old timers say has "always" been here. Legend says the Devil comes here at night to walk in a circle while he plots against the good and thinks up new forms of evil. No vegetation has grown in the path.

access to resources for people in Chapel Hill

Meyer Dworsky & Robert Sulkin, Co-editors
1972; 50 pages; $1.00

Box 1005
Chapel Hill

access is an attempt to open people's eyes about the resources that abound in the community of Chapel Hill, and to involve them in those things. Included are reviews of recreational facilities, whatever stores people especially like, alternative organizations, helpful people, and general miscellany , such as bands and musicians in the area, spots for artists to exhibit, and festivals. The idea of access is great; to some extent it is to take what we are trying to do with Carologue *and apply it to the small community level. This first edition shows a number of weaknesses (especially in its organization and lack of indexing) but it points to great things in the future. The staff claims that it will try to put out another in the late fall of 1972. I'm especially interested in the possibilities of similar publications beginning in other cities: Asheville could put together a fantastic thing, Boone, High Point, Greensboro, Charlotte, Durham . . . It's an aid for residents and travellers alike.*

sgh

The Face of North Carolina

Bruce Roberts, Editor
Dick Gorrell, Text
1962; out of print

McNally and Loftin
510 West Fourth St.
Charlotte 28202

This book of photographs includes some of the finest examples of North Carolina's beauty as captured on camera. It features sections on the coast, coastal plain, piedmont, and mountains and much of their flavor—and, most importantly, the people who inhabit those regions—is included in the pictures of some of this state's best photographers: Bruce Roberts, Hugh Morton, George Honeycutt, Frank J. Miller.

It is photo-journalism in which the photography is at its best. The journalism can be seen in two areas: the writing—which is excellent in spots—and the theme that runs throughout the book.

The theme is what unbalances this book, is what makes it less than a remarkable book. The theme is simply of the glories of the state, that "the face of North Carolina" is white and clean and smiling.

But the face, in fact, is truly many faces, and a number of them are not always smiling and they haven't for years.

The book includes depiction of the Civil War, but dwells on it more as a grand experience than as a tragedy—and not just of the past—with which we must continually struggle. Blacks are included (besides as faces in a crowd) in one picture of sharecroppers with a caption that explains they are learning the "rules of life" and, on the facing page, in a photo of Asa Spaulding. His caption reads in part: "Negroes contribute much of value to North Carolina." Other than that, the book is empty of the contributions blacks have made to this state, of representation of the black experience in Carolina, of the ghettos we have developed. Nor is the reader shown that the authors are aware of the poverty facing thousands of rural whites and blacks, of the starvation that is so widespread, of the attempts to overcome these problems.

Industry is depicted as the harbinger of progress, which is defined as:

> Above all, progress is change . . . old ways giving way to new . . . old leaders yielding to new . . . the flash of the welder's torch . . . giant cranes swinging steel girders into place . . . the staccato yammer of the rivet gun . . . the roar of earth moving machines . . . sprays of dust from older buildings being hammered to the ground.

The tragedy of North Carolina is not a pretty part of our state: it cannot be glorified in photos or by soaring prose. But as an intricate part of our history, of our lives, we must at all times be aware of it, and attempt to come to grips with it. Progress, we must see, is not a blind love, a regional chauvinism, nor a desperate search for a change. It involves growth but a retention of roots, investigation of our past while aware of and improving our present and our futures. Industry and the jobs it produces are often necessary, but not when it also means, as it has far too often in North Carolina, a polluted environment, underpaid workers, and low quality products.

Still, this book, The Face of North Carolina, *includes so many fine points that it must be recommended. It is not just a book of pictures, but the description of a people's love for their surroundings. It is perhaps even better than the Art Council's fine photographic display at the State Fair, "North Carolina by North Carolinians." It is an attempt at something very great and important and it is a near success. It has missed its goal by leaving out a central part of that environment, but it still remains a very, very fine attempt.*

sgh

Wildflowers of North Carolina

William S. Justice and C. Ritchie Bell
1968; 240 pages; $8.95

UNC Press
Box 2288
Chapel Hill 27514

This book contains descriptions and excellent full-color photographs of about 400 flowers found in North Carolina. The photographs are its main asset, making **Wildflowers of North Carolina** *a beautiful book. Beyond being beautiful, the book is useful for turning you on to flowers but it is not an ideal field guide.*

For one thing, it is not complete, and it doesn't make clear how the 400 flowers were chosen. Presumably, the authors picked the showiest flowers, which led to the inclusion of some flowering trees and shrubs, a bonus not usually found in flower books. On the other hand, this means that many of the most common "road-side weeds" are not included, which can be frustrating.

Its main drawback is in its organization. The flowers are arranged according to botanical family, but there is no table of family characteristics to let you know where to look. None of the other little techniques of organization, such as a color guide, are employed either, making it very difficult to find your flower without looking through every picture, unless you already have a goodly amount of botanical knowledge.

Nevertheless, this is a useful book. The introduction gives some basic information, the descriptions are quite adequate, the photographs are the best I've seen, and each flower is keyed to the Manual of the Vascular Flora of the Carolinas, *making it easy for you to pursue it in more depth if you wish. It is also the only book there is on North Carolina wildflowers.*

Karlana Carpen
Durham

{130} *Ericaceae*

INDIAN PIPES

Monotropa uniflora Linnaeus

These pale, low, fleshy, saprophytic perennials, sometimes mistaken for fungi, are in the same family as *Rhododendron*. The nodding flowers, about ¾ inch long, are basically similar to those of other members of the Heath family. The stems straighten so that the capsule is erect.

A northern and eastern species found in deciduous woods at scattered localities throughout our state. *June-October.* *(145-3-1)*

Manual of the Vascular Flora of the Carolinas

Albert E. Radford, Harry E. Ahles, C. Ritchie Bell
1968; 1200 pages; $15.95

UNC Press
Box 2288
Chapel Hill 27514

The **Manual** *is THE guide to the plant-life of North Carolina. Included is information and keys for identification for virtually every species of vascular flora found in the state—trees, shrubs, grasses, ferns, flowers, etc. Essentially a text-book, the* Manual *is not really the place to begin, if you're just getting into plants. You don't, however, have to be a professional botanist for it to open up incredible ways of looking at the world.*

Identifying flowers and trees and finding out a little bit about them is fun and can begin to give you insight into the order of things. If you are taken further, and want to begin to understand the intricasies of that order, the patterns and processes which put a certain plant here instead of twenty feet away or two hundred miles away, the Manual *is your basic tool. Several people I know, none of whom are professional "scientists," speak of the* Manual *in almost reverent tones.*

Its cost being so high, this is not a book to buy on a whim, expecting to maybe get into plants someday. Learn to see first, read some other books for basic conceptual knowledge, then get a Manual *out of the library and see if it turns you on. Then, maybe, buy one.*

ajk

Bill Boyarsky

Mineral Localities of North Carolina

Bulletin 16
$1.00 (plus 4% tax for N.C. residents)

Division of Mineral Resources
Department of Natural and Economic Resources
Raleigh

It was some years ago that a good friend of mine, Jim Conley, then Assistant State Geologist, realized the need of mineral collectors for a comprehensive book giving the locations of various mineral deposits throughout the state and, with the support of Dr. Jasper L. Stuckey, State Geologist, began to assemble the necessary data. As it was not feasible to attempt to visit all the locations personally, Conley had to rely to some extent on information from other collectors. This forced reliance was, of course, of mixed benefit. Many sources were listed which otherwise might have been overlooked, but in some of the cases, directions were so vague as to be of little value, and in others the minerals found were incorrectly labeled. Nevertheless, the book was of great value to the rapidly growing hobby. It has not, as one might think, lost all its usefulness as many of the sources remain productive. It is true, however, that a revision should be made as many locations have been exhausted, many have become the sites of buildings, and many others for various reasons have been closed to collecting.

Lloyd Allison
Durham

The vast majority of mineral and gem dealers—especially in the mountains—are in business strictly for the tourists. They offer little knowledge of the minerals of N.C., their prices are exorbitant, and their selection is minimal. There are, however, some good ones, places whose managers understand mineral deposits in North Carolina and are willing to help others learn about them. The following are those that Lloyd Allison helped pick out of the longer list published by *The Lapidary Journal.*.

ARDEN — Fort Shuford Mineral Shop
ASHEVILLE — Ken Kyte
BAKERSVILLE — Gems by Roby
CHARLOTTE — Science Hobbies
DURHAM — Allison Rocks and Novelties
Bullard's Minerals
ELKIN — Vestal's Gem Shop
FRANKLIN — Ruby-City Gems and Minerals
HIDDENITE — American Gems, Inc.
JUNALUSKA — Jones' Rock Shop
MICAVILLE — Wilson's Mineral Shop
SPRUCE PINE — The Gem Shop

sgh

Wild Greens of North Carolina

Prepared by the District Health Department, Chapel Hill

Available from:
N.C. State Board of Health
Box 2091
Raleigh 27602

A small free booklet, this publication pictures and describes 12 local greens, where they can be found, and how they can be prepared for eating or drinking. I doubt if it's complete, but it serves as a handy beginning resource.

sgh

The Natural Gardens of North Carolina

B.W. Wells
1932, 1967; 458 pages; $7.95

UNC Press
Box 2288
Chapel Hill 27514

The Natural Gardens *offers an introduction to the wildflowers of the state and their habitats. While about half the book consists of keys and descriptions to the flowers, it doesn't seem nearly as useful as a field guide for flower identification as other available books. It is useful, however, as an introduction, written in layman's terms. to understanding the relationships between plants and their environments.*

In several places throughout the book the author makes reference to the "new" way of approaching biology, i.e the ecological approach which views the organism and its environment as inter-related and inter-acting to constitute "the real whole." While this approach is, of course, common today, most of us still haven't integrated it into our everyday perceptions. This book is helpful in doing that.

The Natural Gardens *is arranged not by family or genus or color, but by environments. Eleven of these "natural gardens" are identified in North Carolina, and each is discussed in terms of soil and water conditions, climate, and vegetation, emphasizing the inter-relationships making up the system. The approach forces you to think about both the whole system and the incredible uniqueness of each organism therein.*

Unfortunately, many of the specific areas studied by Wells have been cut or burned over, bulldozed, or paved. Many of them are still here, however, and many similar areas are waiting for you to find.

ajk

Hidden Valley of the Smokies

Ross E. Hutchins
1971; 214 pages; $6.50

Dodd, Mean & Company
79 Madison Avenue
New York, New York 10016

Hidden Valley *is one of those books that can be literally called an eye-opener, a book that provides not only insight into the processes and cycles of nature but also serves as an aid to seeing, to exploring the woods with your eyes open. People who grow up in the country don't need such aids—they already know how to see and hear. But many of us have to learn to open our eyes, to get beyond our awe at the forest and learn to see the trees as well. Hutchins takes us on hikes through one valley in the Smokies, describing with his words and often superb photographs some of the things going on there. The attempt is not to give an exhaustive and detailed account of all the flora and fauna; rather, he picks up a leaf here, looks at a rock formation there, spys on some insects or a chipmunk, ruminates on the evolutionary reason for this shape or that process, describing in great detail and fitting the details into the cycles and patterns we project to comprehend them. This is not mere scientificizing that intellectualization which cuts us off from the world. Instead, it is an opening of perception which can help us relate to the natural world with understanding. Walking through the valley—or any valley or forest or field—with someone who already sees is of course better than sitting on your ass reading a book. But if you don't know anyone with the gift, walking through the Smokies with Hutchins—even in your chair—can give you some clues on how to see. It can also give you some damned interesting information about the Smokies.*

ajk

Seated here on a boulder this mid-October afternoon, I watch the falling leaves sailing down like gayly colored confetti and marvel at the miraculous autumn season and the indiscriminate array of colors around me. All the mountainsides are ablaze with multi-hued glory. The trees—birches, sourwoods, and maples—hang over the stream like a colorful canopy, bathed from above in the golden light. Each gust of air brings down more leaves, and as I watch I see each kind sailing down in a characteristic manner. Usually I can identify a leaf by the way it falls, although the shape in which it dries before falling from the tree also influences the path it follows. In general, maple leaves spiral downward, following a helical path; oak leaves zigzag in their descent, swinging from side to side in hurried movements; the leaves of the sycamores settle gracefully down, exhibiting but little lateral movement and do not spin. (Sycamore leaves remind me of small, inverted parachutes.) Willow leaves, slender and lanceolate in form, have a most characteristic manner of fall; they spin rapidly on horizontal axes. I am sure I could classify each kind of tree leaf by the way it falls. Each one, by its shape, is governed by the complexities of its aerodynamics.

* * *

. . . One worker ant had captured a small moth and I was surprised at the amount of physical exertion required to carry it. The ant tugged the moth, which was considerably larger than itself, over and under dead leaves, sometimes dropping it, then retrieving it, always making gradual progress toward the rotten log. At one point a stone, perhaps six inches in diameter, was encountered. Foolishly, it seemed to me, the ant hauled the inactive moth up the side of the stone. In the process it dropped the moth several times, but it was persistent and at last succeeded in dragging its prize across the top of the stone, and down its opposite side. While watching the toiling ant, I was tempted several times to give it a helping hand but decided that my aid would not be appreciated. To the ant there was apparently but one direction to carry the moth—directly toward its nest. From my vantage point, however, it seemed obvious that it would have been easier for it to have detoured around the stone instead of going over it. In any case, I decided that this was the ant's problem, not mine, and so I was able to suppress my intentions as a good Samaritan. After a few minutes the ant was successful in dragging the moth into one of the nest entrances and I looked about to see if any other ants needed my "help."

One exceptionally interesting minor situation in the presence and absence of a plant is that involving Le Conte's thistle (Carduus LeContei). On the wetter savannahs this plant is strictly confined to the ant hills of the savannah ant (Fig. 65). These little chocolate drop-shaped mounds are 4-6 inches high and remain above high water during the rainy seasons. In the summer when the grass hides the ant's domiciles, they may nevertheless be easily located. The tall, showy heads of thistle flowers standing high above the grass, will disclose the hidden homes of the ants every time. Strangely enough, no other wild flower tries to contest the ant hill site with the thistle.

Pack Up You Sorrows...

The major shops for wilderness camping and hiking in North Carolina are as follows:

The Footsloggers
Hanes Boren & Sam E. Houston III, managers
116 Blowing Rock Road
Boone 28607
(704) 264-6565

This is a small shop, having quality equipment and some tent and pack rentals. Equipment for mountaineering, Alpine and Nordic (cross-country) skiing, hiking, camping, and bicycling. They stock good quality and the major brands: Kelty, Mountain products, Alpine Designs, Sierra Designs, North Face. Both of the managers are highly informed.

Mountaineering South
Brad Shaver, manager
344 Tunnel Road (near Haw Creek School)
Asheville 28805
(704) 298-4532

This was the first mountain shop in the southeast, having been founded in 1969. This shop has the highest quality in backpacking and mountaineering; all American brands are available. Stock is low in the odds and ends area. Manager Brad Shaver is one of the most knowledgeable in the business and is an expert climber/hiker.

The Trail Shop
405 West Franklin Street
Chapel Hill 27514
(919) 929-7626

Small shop with selection of tents, sleeping bags, backpacks. Few accessories available. Brands stocked are North Face and Universal.

Boy Scout Outfitters—usually found in one of the leading department stores—has an excellent low-cost pack frame, the Cruiser by Camp Trails. It costs about $12 and is a good frame to start with.

Beware of the Japanese equipment being sold by Sears, Western Auto, and many other stores. The equipment is of poor construction for the most part, however with careful check-out and a promise that you can return it after a short field check, like a short hike . . . or for tents, try pitching them in an above normal wind and see how it does.

As for the use of a pack frame, I strongly advise it for all overnight trips. However, to save money and to buy a better frame, you may not want to buy a pack sack for your frame. You might try obtaining a six foot square tarp (or make your own), and at the top of the pack attach the tarp strongly, then allow it to spread out by arranging gear on it. Fold the tarp over the gear and tie it strongly and securely to the frame; a diamond hitch knot is ideal. When your "tarp pack" is not in use, just leave it attached to the top of the frame, fold in the sides and roll them up to tie to the frame at the top.

For car camping in North Carolina or elsewhere, a cheap tent can be fashioned out of a used parachute (about $15-25 at army surplus stores) with a plastic painter's drop-cloth used as the waterproof tarp or fly if it is needed.

H. Pittman Floyd
Greensboro

Hiker's Guide to the Smokies
Richard Murlless, Editor
Rt. 3, Box 619
Savannah, Georgia

This is a guide to the trails of the Smokies with specific information on each trail such as descriptions, length, and how to get there, along with basic information on food and equipment aimed at backpackers. Due to be out in the fall of 1972, the **Guide** *is a project of the Sierra Club and will be available from them and probably at bookstores.*

ajk

Camping in North Carolina
Travel and Promotion Division
Department of Conservation and Development
Raleigh 27611

This free booklet contains a comprehensive list and description of public and private campgrounds in the state with information on size, location, facilities, dates of operation, and nearby attractions. It is at least as good as, and quite probably better than similar guides sold commercially for a coupla dollars.

ajk

Jesse Brown's Backpacking, Mountaineering
Jim McEvers, manager
224 East Independence
Charlotte 28204
(704) 334-5205

This shop is better than their branch store in Greer, South Carolina, concentrating on mountaineering and backpacking. The main brands stocked are Gerry, Alpine Designs, Kelty, and they have a large assortment of foods and "odds and ends." Manager Jim McEvers makes excellent custom-packs and hammocks.

Tatum Outfitters
Winston-Salem

"The L.L. Bean of the South"—backpacking, mountaineering, leather goods, some inflatable canoes. There are stuffed animals throughout the shop as Tatum caters to hunters a good deal. Many items are of poor quality, especially some of his climbing gear. The major brands stocked are Alpine Designs, Thaw, Himalayan, Eureka. There are many "odds and ends," and a large supply of knives and black powder guns.

We have also had recommended to us **Diamond Brand Camping Center**, Naples (near Arden), (704) 684-6262, as well-stocked, especially in freeze-dried foods and light-weight backpacking equipment. The owner is very friendly and helpful. However we've also been told that it's more Scout oriented than anything and not very good. See for yourself. Also, **Camping Supply Outlet**, 1031 South Meeting Street, Statesville 28677, (704) 872-3398, has, among other things, factory seconds and thirds in tents which can be excellent buys if checked out thoroughly.

ajk

Occoneechee Book of Camping
Occoneechee Lodge
Boy Scouts of America
1971; send a contribution

Available from:
1005 Wade Avenue
Raleigh

The **Occoneechee Book of Camping** *provides a listing of North Carolina's National Parks and Forests, State Parks, lakes and reservoirs, Appalachian trails and hiking clubs, and scout clubs. It also, unaccountably, specializes in camping areas in the Fayetteville area. The booklet closes with some helpful camping hints straight out of your Boy Scout handbook.*

While adequate as a resource list, with fees and general location included, the book is not a masterpiece of description. It does not mention that along with the "modern comfort stations, outdoor showers, drinking water . . .," Ocracoke has a horrendous mosquito problem. It does not emphasize that Hanging Rock has not only "rugged mountain terrain, clear mountain streams, waterfalls . . ." but also some fine hiking trails to make those areas accessible. That kind of word you'd have to get from a friend.

However, the book does list a lot of your N.C. camping options, along with resources to write to. For instance, if you are working with a Scout group, but even if you aren't and can phrase your words carefully, the Scout Councils whose addresses are listed can give you complete camping information and advice about their areas. You might try them; Scout people are often good people.

David Ross
Durham

Hiking Clubs

There are two major hiking clubs in North Carolina:

Carolina Mountain Club
PO Box 68
Asheville

Piedmont Appalachian Trail Hikers (PATH)
5611 Virgilwood Dr.
Greensboro 27409

Both groups lead trips and/or climbs each week. Also

Carolina Canoe Club
Morganton

is one of the best white-water canoeing groups in the nation, plus they are very good with beginners.

H. Pittman Floyd
Greensboro

Also, many colleges and universities have hiking and outing clubs which are sometimes accessible to people not related to the institution if approached right. They often have a lot of equipment which they may share and are almost always interested in rapping with people who share their interests.

ajk

U.S. Geological Survey Maps

Whether you already own your own land or are hunting for some, you may want good maps of the area you're living in or looking at. The USGS publishes a number of different kinds of maps, all of which are of consistently high quality. For information on what maps are available of North Carolina write to the Map Information Office, Geological Survey, Washington, D.C. 20242 for the Index to Topographic Maps of North Carolina. This Index is free and shows which portions of the state have been mapped and in what year. The Index also gives descriptions of other maps of North Carolina available as well as names of dealers for USGS maps in the state and libraries which have them. The Index is also available from the dealers listed. The topographic maps include roads, railroads, cities, towns, buildings, water features and relief features and can offer unique perspectives on a given area. Standard maps cost 50¢ a copy, with varying prices on the others. Prices from the dealers (listed below) are sometimes higher than from the government.

ajk

Dealers for Topographic Maps

Asheville:
Talman's Book Center, 50 Wall Street
Burnsville:
Yancey County Country Store, Town Square
Charlotte:
Duncan Printmakers, Inc., 315 East Seventh Street
Hendersonville:
Sinclair Office Supply, 202 North Main Street
Marion:
Johnson's Book Center, 2 North Main Street
Morehead City:
Dee Gee's Gift Shop, Waterfront-Evans Street
Raleigh:
Raleigh Blue Printers, 126 West Main Street
Rocky Mount:
Garrett Forestry Supply Co., Englewood Shopping Center

Many libraries maintain reference files of the published maps of the Geological Survey. In North Carolina the maps are deposited in the libraries listed below.

Asheville:
Aerial Photography Division, U.S.D.A.
Boone:
Library, Appalachian State U.
Buie's Creek:
Campbell College Library
Chapel Hill:
Library, UNC
Cullowhee:
WCU Library
Durham:
Duke U. Library
Greenville:
Map Library, ECU
Raleigh:
N.C. Dept. of Conservation and Development, Div. of Mineral Resources
N.C. State U., D.H. Hill Library
N.C. State Museum
Winston-Salem:
Library, Wake Forest U.

Division of Forestry

Dept. of Conservation and Development
Box 2719
Raleigh 27602
(919) 829-4141

The State Forest Service offers a number of services which can be very useful to folks what has trees on their land. According to a Forest Service brochure:

A forester of the North Carolina Division of Forestry will examine your forest land and your areas to be established in trees to determine:

–Conditions of forest and land.
–Kind, size, and growth rate of trees.
–Most suitable tree species for the area.
–Merchantability of trees for the most profitable wood product.
–Forest management practices needed.
–Presence of forest insects and diseases.
–Presence of fire hazards.

After the examination, the forester will send you a written report.

The report will give you his recommendations for managing your forest land for the most profitable timber crops and for other uses.

The forester will also prescribe the treatment required for the forestry practices you want to carry out.

(There is no charge for the forest examination and written report.)

The forester and County Forest Ranger will assist you in carrying out the following forestry practices:

–Preparation of cutover areas for tree planting or natural seeding.
–Planting trees.
–Selecting, marking and estimating volume of trees to be cut. (A charge is made for this service.)
–Making timber sales.

The Forestry Service also sells seedlings very cheaply.

WHAT SPECIES ARE AVAILABLE AND WHAT WILL THEY COST?

Species	Price Per 1000 at Nursery
White Ashe	$15.00
Red Cedar	10.50
Red Cedar, 2 yr.	15.00
White Cedar	10,50
Arizona Cypress	15.00
Bald Cypress, 2 yr.	15.00
Fraser Fir, Grade I	65.00
Fraser Fir, Grade II	55.00
Fraser Fir, Grade III	45.00
Sweet Gum	15.00
Tupelo Gum	15.00
Black Locust	15.00
Cluster Pine, 2 yr.	10.00
Loblolly Pine	5.25
Longleaf Pine	5.25
Pitch Pine	5.25
Pond Pine	5.25
Scotch Pine, 2 yr.	10.00
Shortleaf Pine	5.25
Slash Pine	5.25
Virginia Pine	5.25
White Pine, 2 yr.	8.50
Yellow Poplar	15.00
Sycamore	15.00
Black Walnut	25.00

Black Walnut Nuts – $1.00 per 100
American Beach Grass–$7.50 per 1,000 sprigs

DELIVERY CHARGES

Add $1.00 For Each 1000 Seedlings Ordered. Minimum Charge $1.00.

SMALL BUNDLE CHARGES

Add $1.00 Per Bundle For Orders of 500 Seedlings of Each Species Ordered.

D.D.T. TREATING CHARGE

Add $.50 per 1000 For Pales Weevil Treatment ($.25 per 100 for Orders of 25,000 or more.)

Location of State Forest Nurseries

RALPH EDWARDS NURSERY
Box 8, Alexander Avenue
Morganton, N. C.
Phone 437-2517

CLAYTON NURSERY
Route 2, Box 120
Clayton, N. C.
Phone WAlnut 2-6296

CLARIDGE NURSERY
Box 1057
Goldsboro, N. C.
Phone 735-9116

HOLMES NURSERY
Route 4
Hendersonville, N. C.
Phone Hendersonville 693-7519

HOW MANY SEEDLINGS TO PLANT AN ACRE?

NOTE – See the folder "TREE PLANTING GUIDE" or contact your N. C. Forest Service Ranger.

WHEN TO PLANT?

From late December through April. For higher elevations March and April are best. May be able to plant later – see your ranger.

WHAT WILL LABOR COST?

Will vary with local conditions, but average about $12.00 per acre for labor (seedlings will be extra.)

from Forestry Service brochure

Houses from Tobacco Barns

One way to build yourself a cheap house here in tobacco-land is to convert an old tobacco barn. They are, to say the least, abundant. Some folks I know have simply fixed 'em up where they stood, but most of us don't live on property which already has one.

Dave Smith, guitarist with Ed's Bush Band in Durham, bought himself an old, log tobacco barn for about thirty dollars. He studied it for about a day, numbering all the corners, and then took it apart, loaded it on a truck, and moved it to a little piece of land owned by a friend. He then built a stone foundation and reassembled the barn, inside out so the kerosene-soaked sides would face out.

Using the tobacco beams for the roof gave him a large second story and, zingo—a fairly spacious two-room cabin (at least the basic structure) for a total cost of about $80.

Of course, if you want wiring, plumbing, insulation and some other comforts the cost will go up considerably. But tobacco barns represent resources for cheap shelter with almost endless possibilities.

ajk

Bill Matthews

Finding A Place in the County . . .

We worked pretty hard to find the place in the country where we now live. For months, Libby and I spent odd afternoons cruising the countryside. We inquired at gas stations and general stores, but either they knew nothing or someone had already come. I kept my hair trimmed and my clothes dirty. We began to stop and investigate every empty dwelling we encountered, careful not to seem like prowlers. We asked at neighboring houses for the owners, and stalked them out when we could. The area of our searching grew steadily wider. One day we posed the do-you-know-where question to a spindly old farmer with an old texaco pump and a good memory. Man he knowed died a while back and no one'd moved in since far as he knew. Have to go talk to his son. We went.

What we saw that time was not quite what we had wanted, but it was close enough. It took some imagination to see the place in livable shape; we couldn't imagine the work involved. If you're going to look for a place in the country, it would help to know what you want so that you can recognize it when you see it. What are your priorities, and how much are you willing to work? How much fixing up do you want to do? How much are you willing to spend? How long are you planning to stay? How close to town, or how far away from civilization, do you want to be? How comfortable does your house have to be? Do you just want a house to come home to or a place to live? Do you just want a place to live or do you want a farm? Do you want to be self-sufficient? Do you want total isolation?

When you actually find a place, be thorough in your investigation of it. Try to answer your own questions, and if you like the place keep asking more. The house itself is usually the first thing to examine. The basics of a house are the roofing, the siding, and and the foundation. If those are adequate, the house is habitable. (If not, even they can be repaired if you are willing and you have the resources.) Check the house after a rain to see how much it leaks; the rust on a tin roof will tell you nothing. Check the siding to see if it keeps the wind from blowing through the walls. Overlapping siding or tightly-fitted siding does not admit many shafts of light. Look underneath the house to see if the beams are rotten or if the supporting masonry, stone, or cement is weak. Check the floors to see if they sag, and if they do, if they can be repaired without replacing much wood.

If there is plumbing and if there is electricity, you will probably not learn if or how well they work until you move in and have the power turned on. If the plumbing or the wiring is incomplete or absent, it will mean work and the purchase of some expensive materials and equipment. They will undoubtedly be less expensive if they are used, but it is unlikely that you will find any that are serviceable. Fuse boxes, water heaters, water tanks, pumps, and their connecting systems must usually be purchased new. Watch for sales on these items in the spring. Plumbing fixtures—toilet, water closet, sink, bathtub—can be found at junk dealers or by asking around as you did to find a place. And if you expect to have a toilet, expect also to spend several hundred dollars having a septic tank and drainage field installed.

Find out about the well. How deep is it? Has it ever gone dry? Is the water still drinkable? (The county board of health will test a sample for microbes at no charge.) How low does the water level get in the dry part of the summer? Are the walls of the well strong? Can animals fall in easily?

Think about how you will heat the house in the winter. If the heat is oil or electric it will be expensive. If the house has fireplaces, you'll need to check the chimneys to see that they are clear and still mortared securely. If the tops of the chimneys are broken it will affect the draft and probably need to be corrected. If there are fireplaces, or if there are none, figure out outlets for the smoke from your wood or coal or gas—or oil—heater. If you intend to use wood, make sure you know where you can get it free.

Once the heat, the water, and the house are dealt with, you can go and look at the land and the outbuildings. Buildings are remarkably easy to repair, especially if they don't have to be lived in by you. Soil can always be cleared of brush and trees, and even the worst soil can be enriched. A garden site is best located in a sheltered, well-drained area near the house.

We found people in the country around Durham at least superficially unprejudiced by our hair and our manner. If you are friendly, chances are people will be friendly to you. In discussing things with the owner, don't be embarrassed by your ignorance; you haven't had the exposure and the experience that the owner has had. Ask your questions. Hint at or explain what you want to do and watch the reaction. It makes things a lot easier if you understand each other's wishes from the beginning. How does the owner want the place kept? What condition do you all agree the place is in? You can establish these points without raising them directly; sometimes vagueness works to your advantage. If a place is particularly decrepit, it is quite possible that if you are going to fix it up and spend a lot of money, the owner will charge you little or no rent. Spell financial matters out. Haggle. It's never going to be your place unless you buy it, and if you and the owner arrive at some basic disagreement after you've already moved in, you are the one most likely to suffer.

There are a number of books available to help you get started. Living on the Earth, *a Vintage book by Alicia Bay Laurel and* The Foxfire Book, *an Anchor book edited by Eliot Wigginton, give advice and information of a basic, craft nature. Books on specific topics, such as those by Stanley on plumbing or Rodale on gardening, are likely to be found in your county library. For all sorts of information on building, repairing, buying, growing, the U.S. Department of Agriculture has printed pamphlets that are yours for the asking. The agricultural extension service in your county (the county agent's office) may have some pertinent bulletins on hand to distribute and the county agents are there to advise and assist you in setting up your household or garden.*

Carolina Log Builders, Inc.
PO Box 368
Howard Gap Road
Fletcher 28732
(704) 684-9867

Real log cabins through the mail! Or log chalets, a garage or lean-to. Real Carolina log homes! From Vermont!

Carolina Log Builders *is a subsidiary of Vermont Log Buildings, Inc. and it is in Vermont that this operation is based. You write and explain which real log home you want, give the address for delivery, the logs for your real log home are put on a truck in Hartland, Vermont, and one Carolina real log home will be rushed to you.*

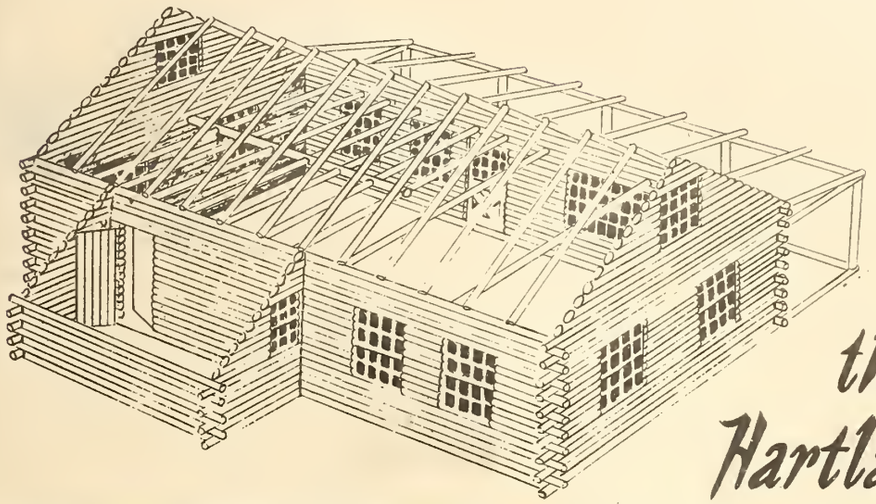
The prices are reasonable, I think, were it not for the shipping charge or necessary items not included. When the homes are to be delivered over 300 miles from Hartland, the person on the receiving end must pay 75 cents per mile, a minimum of $240. That increases the price pretty drastically. And to keep down the shipping costs "the following items (which can be purchased locally for better variety and economy) are NOT included in the log package: inside partitions, flooring, roofing, plumbing, heating, wiring, and masonry."

Supposedly "four experienced men can erect walls, doors, windows, and roof system in an average of four days—with simple tools!" All logs are treated, the company claims no insulation is needed, and the first logs are designed to hold the plumbing and wiring.

We mailed for a packet of material and received floor plans and prices for 19 buildings, ranging in price from the two bedroom Windham ($3,321) to the four bedroom, two bath Norwich ($8,700).

None of that, of course, includes such luxuries as shipping, roofing, wiring, inner walls, or a foundation.

sgh



the Hartland

Perhaps the best way to find out what you want to know about your place and your plans is to ask those who might know more about such things than you do—your neighbors, your friends, the people you do business with. If you can get someone to show you the way to do something it is better than reading about it in any book. Be on the lookout for people who can teach you about what you want to know. Most people are flattered to be asked for advice, and will be glad to help. Watch what they do. You will be surprised how easy most of the things are that you will want to do, and how satisfying it is to do them.

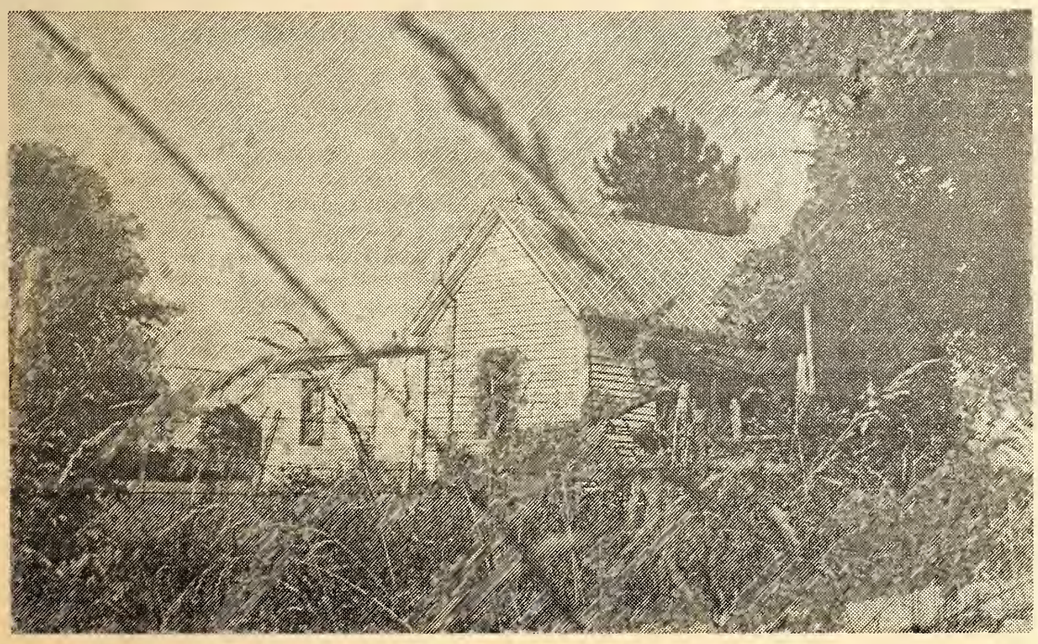
Barry Jacobs
Rougemont

. . . and Some Notes on Buying Land

When you find a place you like, check out the title, located at the County Courthouse, and make sure the people who are selling it own it. Otherwise you can get very burned. It may even be worth it to hire someone to do a title search for you if anything looks dubious or if you can't figure all that bullshit out yourself.

Check out the trees—if they look diseased the Forestry Service will examine your woods for free. Make sure there is access to the property, either road frontage or a guaranteed right-of-way. It's a drag to have to parachute in to your property because your neighbors are pissed at you.

In looking for suitable property, your first step will usually be the classified ads in your local paper. If you live in one of the cities, you'll want to check the ads in the county papers and small-town papers in the area you want to live in. It's also nice, as Barry says, just to drive around, look for abandoned places and ask the neighbors about them, or talk to folks at country stores—they often know what's for sale nearby. Check out the classifieds in the *Agricultural Review*, too. They often have a lot of farms for sale listed.



Bill Boyarsky

Beyond that, there are several companies which specialize in rural land. Both **Strout Realty** (521 East Green Street, Pasadena, California 91101) and **United Farm Agency** (612 West 47th Street, Kansas City, Missouri 64112) have local offices in North Carolina and put out free catalogs of land for sale all over the country. Generally, a number of listings in this state are included. Also, if you're interested in the Chapel Hill area, especially Chatham County, check with **Hartwood Realty** (Rt. 3, Box 234, Chapel Hill 27514). They're not particularly cheap, but they are the only real estate firm we know of that is primarily motivated by a desire to preserve land in its natural state and to stopping the blight of development.

Once you have found the land you want, you may want to check with the **Federal Land Bank** and the **Farmer's Home Administration**. The Federal Land Bank serves every agricultural county in the U.S.; ask your County Agent where the nearest office is. The Land Bank is essentially a co-operative, owned and operated by the people who borrow from it. They give loans of up to 85% on both farms and houses at interest at least a little lower than that generally available, will work out payment schedules to meet the needs of the individual, and return any profits made after operating costs back to the members. When shopping around for credit, if you need it, definitely check with them. The FHA also makes loans on farms and rural housing, usually at an even lower interest rate. This, however, is a federal agency, and the requirements are much more rigid than at the Land Bank. Definitely check with them too, however, especially if you can't get a loan anywhere else. That seems to be one of their requirements.

Check also for easements, rights-of-way, mineral, water, and timber rights. If somebody else has 'em, you may wake up some morning to the sound of bulldozers.

ajk

Triangle Area Outlet Stores

Remnant Shop—*Burlington, in Cum-Park Shopping Center on route 70. Largest and best variety of fabrics and sewing supplies in area. Also carpet "ends," drapery fabrics (drapes also made to order) and unfinished furniture.*

Peaches and Cream—*Mebane. On left side of route 70 just across railroad tracks. Seconds and samples of fine quality little girls' dresses, blouses, coats, etc., sizes 3 months to girls 14. Approximately $3.00 to $6.00, or about 60% discount. Also fabrics and sewing notions.*

Kiddie Barn—*Graham. Turn right off Main Street under 85 onto frontage road. Children's clothes, good quality, sizes 0-14 years.*

Blue Bell Wrangler Jeans—*Greensboro. Exit 85 at South Elm Street, turn right, go to Lee and Elm, and it's on the right. Selection for men, women, boys and girls.*

Jeanette's Maternities—*Swing Road in Greensboro. Take I-40 towards Winston-Salem, exit at Gulf Station (5th or 6th exit from I-85), road behind Gulf. Seconds and samples of maternity clothes of all types. Some material.*

The Dome—*Apex. On right side of route 55 shortly after crossing route 64. Outlet for White Stag sportswear, blouses, sweaters, skirts, pants, suits, etc. Some seconds and firsts.*

Hope Valley Finishing Mills—*Burlington. Cotton-polyester blends for shirts and dresses; drapery fabrics. Antique satin $.70 to $.90 a yard. Very limited selection, but good quality; prices from $.30 to $.80 a yard on other materials. Monday-Friday 1:30-4:30.*

Kayser-Roth Outlet—*Burlington. Route 87-100 between Burlington and Graham. Excellent selection of hosiery for entire family; firsts and seconds. Price example, women's hose $.50 and men's socks for $.49.*

Kayser-Roth Outlet—*Pittsboro. One block west of 15-501 and 2 blocks north of Courthouse, turn right at the Pantry coming from Chapel Hill. Same as above, but smaller and not as much selection.*

Pinehurst Lingerie—*Asheboro. Be there at 10 a.m. for best selection. Nice lingerie, small flaws.*

Steadman's—*Asheboro. South Fayetteville Street on route 220 south of town. Men's and boy's underwear, some pajamas and knit shirts. Good quality.*

Walker Shoes—*Asheboro. Near Steadman's. Shoes for entire family. Firsts and seconds. Very good boots for men and boys.*

Colfax Salvage Warehouse—*See ad in Durham classified on Sunday. Seconds, some with almost unnoticeable flaws or scratches.*

Hart's Furniture—*Siler City. Popular brands at cost plus 10%. Go to Pittsboro, turn right on Highway 64.*

Mann's Consumer Wholesale—*Burlington at 1348 East Webb Avenue. Discounts on name-brand appliances, jewelry, toys and household items.*

Virginia Diseker
Chapel Hill
from access
copyright Chapel Hill Drug Action Committee
reprinted with permission

cheap frills

P.T.A. Thrift Shop

Franklin Street
Chapel Hill

Far and away the finest of the second-hand clothes, furniture, etc. places we've been to anywhere. Located on Franklin Street down toward Carrboro (across from the bus station and Dairy Bar), the **Thrift Shop** *has been operating for about fifteen years, with both paid and volunteer staff. The best place in the area for baby clothes and supplies in particular: kids' dresses are 25¢, shirts 10¢ to 25¢, etc. There seem to be a lot of dear old grandmothers who clean out their attics at regular intervals and contribute great mounds of old hand-embroidered baby things; the Thrift Shop is also blessed with a student population which seems to decide regularly that all those fine new-looking clothes they wore last year should be given away. The selection of household supplies and furniture is not usually as large as somewhere like Goodwill, but the prices are far more compatible with our idea of used-furniture bargains. (Goodwill has discovered Duke, takes Master Charge and Bank Americard, if that's any indication of their mind-set.) The Thrift Shop has twice-yearly half-price sales and "Bag Days"—everything you can get into one grocery bag costs $1.00. The people who work there seem to like their customers and vice versa; dogs are also welcome inside.*

Worth Cooley
Kinston

The Curb Market

"The Curb," *as it is fondly called by many local residents, is a fascinating market in downtown Hendersonville. Started nearly fifty years ago, it is the only market of its kind in the state. It is a co-operative market where local farmers and craftsmen display and sell their goods from personal wooden booths.*

Vegetables, flowers and fruit are especially abundant during the summer months; however, the market is open all year round three mornings a week (Tuesday, Thursday, Saturday). Unlike a farmer's market (which one can find in nearly all N.C. cities), local handicraft is also sold. Some specialties are rugs, slingshots, bird feeders, sun bonnets and jewelry. Delicious cakes, jams and jellies are sold by women displaying their prize-winning specialties. Furthermore, there are some special floral arrangements of fern and moss and dried flowers in addition to the colorful cut flowers.

Don't pass up a chance to visit the "Curb!" It provides an excellent opportunity to familiarize yourself with the mountain economy. And it is a great chance to buy some delicious farm produce.

Alice Lee
Durham

Stude Auto Parts

Business office:
Truett Ray
Rt. 6, Box 178D
Durham 27703

Warehousing office:
Tom Harton
Rt. 8, Box 191
Durham 27704

Peter began to get reminiscent over our second Ivy Room pitcher. "Sometimes you can go out to the farm as the sun's setting," and his eyes wandered over the distance, "with the sun's colors reflecting off the rows and rows of Studebakers and you can almost hear a cry from the past." His eyes settled back on the table and he whispered in a choked voice, "'Gentlemen, start your engines!'"

We finished that pitcher quickly and left, he sliding into his white-with-black-fins '58 Silver Hawk Stude, the recently painted "Pete" sweeping above his oft oiled door, while I had to stumble into my Fairlane. Peter had gotten onto the subject of the Studebaker Farm when Martin wandered over to our table talking of his six Studebakers.

Both of them are indebted to Truett and Tom for meeting one night at Top's, when they left their dates in the cars and went to pick up a couple burgershakesandfries and noticed that they were both driving Studebakers, already becoming momentoes of another day. They immediately became friends and ultimately partners in business. They are now franchised dealers for new Studebaker parts (the company had a warehouse left over when they stopped production) and their farm has over a hundred cars scattered throughout the fields. The business isn't enough to support them, but it does help them become the focus of all Studebaker interest in the area. And according to Peter and Martin there's plenty of that.

sgh

Kayser-Roth Mill Outlet

Rolane Sales Corporation
642 East Webb
Burlington
9 a.m.–5:30 p.m. Monday–Saturday

When visiting my family recently, my brother Dirk remembered that I had given him a couple pairs of very good and yet tremendously inexpensive socks for Christmas. That was quite a while ago, though, and his present pairs were wearing thin, and friends in his office had earlier expressed interest in getting a supply of the cheap socks he had told them about. So he handed me a twenty dollar bill from his wallet and told me to send him as many pairs as I could get for that price.

Today we stopped at Kayser-Roth's and I bought Dirk more than 50 pairs of socks: athletic socks, thin cotton socks, thick wools, many pairs of soft stretch orlon-nylons, white socks, blue, black, green, gray, beautiful argyles, and some with nightmare patterns that had to have been made when the people at the plant blended together all their colors as an expirement. He'll never wear some, will give some to friends and he may just throw some away when they get dirty. After all, when you've got 50 new pairs, you can flaunt it.

sgh

Aggie Agents: Fertile Fields for Freaks

If you have moved, are about to move, or are dreaming of moving back to the land—and especially if you are moving "back" after never having been—there is an enormous amount of knowledge and skills that you will need to pick up along the way. Most of the things you need to know you will teach yourself or will pick up from friends and neighbors, books, Mother Earth News, Whole Earth Catalog, *etc. Among other resources which are available to you are a whole spectrum of agencies which are part of the Federal and State agricultural bureaucracies.*

The place to start is the office of your friendly neighborhood **county agent**. *Look in the phone book under U.S. Gov't., Dept. of Agriculture or under your county, Agricultural Extension Service. Generally, all or most of the state and federal agencies related to agriculture will be in the same building. The county agent, one of whom works in each county, usually in the county seat, works for a cooperative service involving N.C. State, USDA, and each county. His role is primarily educational, but he also serves as central resource person for turning people on to who can solve their specific problem. How cooperative he'll be with you will depend a lot on how you approach him and who your agent is. Our experience has been favorable.*

One of the main sources of information you can get from the agent is the series of pamphlets put out by USDA and the Extension Service. These are usually free and can often be picked up at the Extension office. If they don't have what you want they will order it, or you can order it yourself. Accomplete list of available USDA publications can be obtained by writing: **Office of Information, USDA,** *Washington, D.C. 20250. A list of agricultural publications can be obtained from:* **Publications Office, Dept. of Agricultural Information,** *Box 5037, State College Station, Raleigh 27607. While most of these publications are geared directly toward the commercial farmer and are liberally laced with chemical fertilizers and pesticides, a number of them do offer basic, useful information on a variety of topics. The following sample of State Extension Service publications gives an idea of some of the information available which could be useful to the homesteader:*

C405 Curing Hams Country Style
F99 Steps to Good Milking
C471 The Drying of Wood
HE25 Fitting the Basic Muslin Dress
HE11 Weaving Chair Seats
HE35 Caning Chairs
HE86 Brief Instructions for Freezing Vegetables
HE109 ABC's of Canning Fruits and Vegetables with Home Canned Goodness
HE42 Make Your Own Mattress
HE123 Directions for Building a Door Closet
C510 Berries for the Home Garden
C122 Garden Manual
C231 Vegetable Plant Production Guide
C393 Land Judging in North Carolina
C512 Honey Bees in North Carolina

Disaster Fact Sheet–Disinfection of Private Well Water Supplies After a Natural Disaster

Misc. Ext. Publ. 67 Guide to the Literature on Plants of North Carolina

Also available is a new series put out by the N.C. Extension Service called House Repair Guides. These are short, basic do-it-yourself guides based on the premise that its not necessary to shell out a fortune for repairs if you have some basic information. Currently, guides are out on "How to Repair Doors," "Maintenance of Gutters and Spouts," "Maintaining the Home Wiring and Lighting System," "Floor Repairs in Houses," "Repairing Leaky Faucets," and "Repairing Toilet Tanks," and more are on the way.

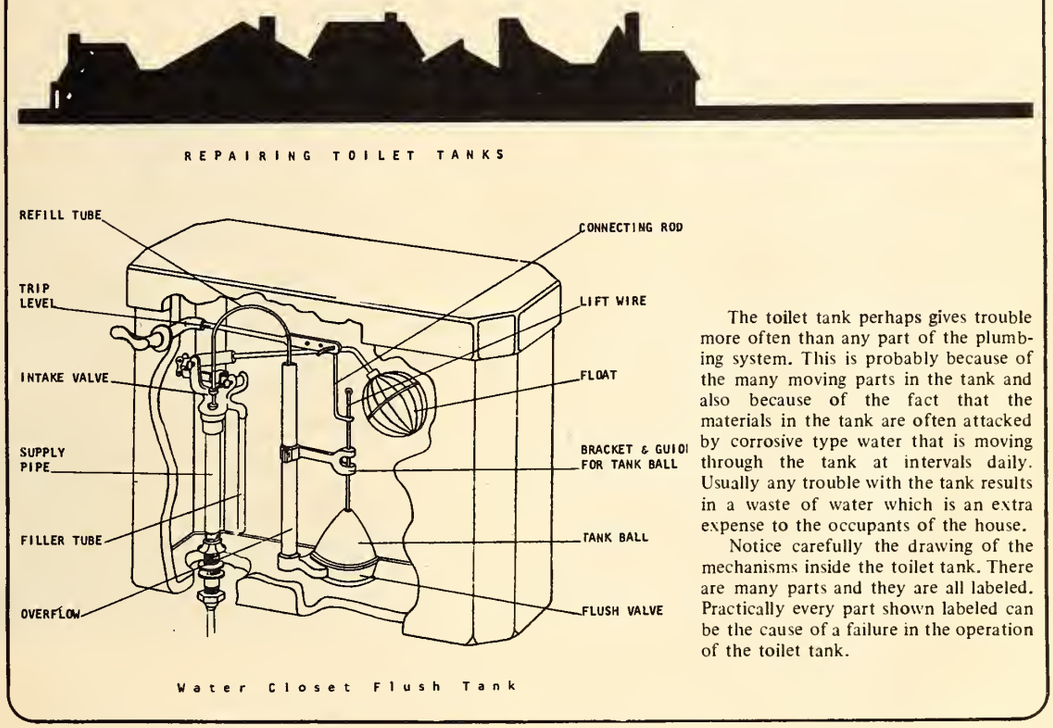
Besides supplying you with printed material, the Extension Service will often come to your aid in person to help with specific problems, especially anything related to crops, livestock, gardens, plants, etc., be you large-scale farmer or backyard gardener. Again, while most agents tend to think like doctors, i.e. what chemical can I prescribe, their knowledge of local conditions and their expertise can be useful resources in diagnosing what's wrong with your chickens or tomatoes. You can then try to translate that information into terms consistent with your own ecological outlook.

The Extension Service also has a number of Home Economics Agents who are often into giving people information on how to live better for less money. While we have no experience with these folks, we do think they may be valuable. And often they offer services such as giving demonstrations on how to can veggies if several people in a certain community request it.

While you're into the government, there are a few other places you may want to check out. The **Soil Conservation Service** *will give you help in fighting erosion problems and practicing soil conservation as well as technical assistance in planning farm ponds, irrigation systems, contouring, drainage systems, etc. For information check the phone book under U.S. Gov't., Agriculture, Dept. of, Soil Conservation Service or ask your county agent.*

Aerial photographs of your land may be purchased through the **Agricultural Stabilization and Conservation Service.** *They are not in the business of selling photos, but will order them for you as a service. Locate your property on the Index Map in the ASCS office to obtain the proper symbol, roll number, and exposure number and then fill out the order form provided. For more information ask at your local ASCS office (USDA) or at Eastern Aerial Photography Laboratory, Compliance and Appeals Division, ASCS-USDA, 45 South French Broad Avenue, Asheville 28801.*

ajk



The toilet tank perhaps gives trouble more often than any part of the plumbing system. This is probably because of the many moving parts in the tank and also because of the fact that the materials in the tank are often attacked by corrosive type water that is moving through the tank at intervals daily. Usually any trouble with the tank results in a waste of water which is an extra expense to the occupants of the house.

Notice carefully the drawing of the mechanisms inside the toilet tank. There are many parts and they are all labeled. Practically every part shown labeled can be the cause of a failure in the operation of the toilet tank.

Agricultural Review
Box 27647
Raleigh 27611
Semi-monthly; free

Agricultural Review *is published by the State Department of Agriculture and is available free to any citizen of North Carolina. Simply write and ask to receive it. Much of the content is devoted to articles of primary interest to commercial farmers—this year's outlook for soybeans, the progress of tobacco mechanization, and information relating to government programs and the farm situation in general. Also included are features such as a recipe column, a schedule of livestock sales, and a list of recent violators of the North Carolina Egg Law. (It's nice to know if your neighborhood plastic grocery is selling rotten eggs.)*

Fully half of the space in the Review, *however, is taken up by its most useful and interesting feature, the classified ads, called "Tar Heel Farm Wants." Included here are ads for farm labor, farm land for sale and wanted, and equipment, livestock, seeds, plants, hay and grain, flowers, and dogs, birds, and small animals. Excellent reading for feeding your fantasies or finding what you want.*

ajk

Advertising in the Agricultural Review is a free service to North Carolina citizens and all articles or services advertised must have a bearing on agriculture.

Non-agricultural commodities may not be advertised under any condition.

Advertisements must be published with the advertiser's name and address.

Advertisements cannot be accepted from any commercial enterprise or organization.

North Carolina People's Party

c/o Clint Pyne
Rt. 3, Box 111A
Pittsboro 27312

Clint Pyne, a Durham native now living in rural Chatham County, is running as a write-in candidate for North Carolina Commissioner of Agriculture. Printed below is his platform, which we include here because it raises issues we think are extremely important and are not being raised publicly around the state, let alone by anyone running for public office. The transition of those in agriculture in this country from farmers to capitalists to corporate conglomerates has had a number of stunning results, foisted onto the public as "progress." The American business ethic, along with good old American know-how, has enabled angri-businessmen to produce more per acre at less cost to themselves, enabling more "food" to be available.

The fact that much of this "food" has been so processed, chemicaled, pesticided, and preserved as to make it actually injurious to human health, let alone of extremely questionable nutritional value, is but one of the benefits of this "progress." More food is grown, yet it costs more. Small farmers are being driven off the land into the cities, which are already over-crowded. Soil is being ruined at an alarming rate, streams are polluted, human bodies are polluted. As a large agricultural state, North Carolina must confront these issues and how they relate to the structure of "modern" agriculture.

This campaign is merely the beginning of the People's Party. It is potentially a party involved with all levels of political involvement, but without the graft and misrepresentation we've come to expect.

ajk

Agrarian Program of the N.C. People's Party

1) We love and respect the land. *We want an agriculture which builds the soil rather than depletes it.*

   Organic wastes from the cities and countryside could be recycled as fertilizer to support an agriculture that feeds everyone in a healthful way. The cities should return some of what they take from the land.

2) We see rampant agribusiness, lumber industries, and land speculation destroying the land. *A few giant corporations are seizing control of seed, fertilizer, farm machinery and labor, processing, distribution, and marketing of food. As they consolidate control of the food network, they drive under small farms and businesses. Every year 100,000 farm families must sell out and move to the cities.*

3) We stand for the family farm *as a viable wholesome unit for food production and meaningful human life. The government must stop subsidizing big landholders not to grow crops. Government resources should support small farmers' cooperatives and finance programs to replenish the soil and repopulate the countryside.*

4) The new movement of young people to land-based communes *is a sign that all hope is not lost. Thousands of refugees from our decaying cities are seeking a new life in the country. Communally they may develop new patterns of work that overcome the sexual and class divisions of labor which have always dominated agriculture. Women should not be confined to housework, and men should not continue to dominate farm management and decision-making.*

5) America's system of agriculture has always been based on rich over poor and white over black. *The policies of discrimination in agricultural programs must cease, or we will have totally mechanized agriculture with all the former laborers driven into the cities. Migrant workers and tenant farmers have the right to the fruits of their labor.*

6) We oppose the continuing persecution of marijuana and its cultivators. *Repealing the prohibition of this harmless weed would provide a highly marketable crop for small producers.*

7) A renewed system of small farming could fulfill all the basic nutritional needs of people. *Without the induced national hunger for meat, some of the land used for feed grain and grazing could produce vegetable protein for human consumption. Farmers could provide the correct combination of grains, vegetables, fruits, and dairy products to give everyone in this country a nutritionally complete diet. With co-operatives eliminating the middlemen, we can dispose of the food industry that employs poisonous chemicals and expensive advertising to inflate the price and destroy the value of what we eat.*

We want to produce food for people rather than for profit.

Clint Pyne
Chatham County

Bill Boyarsky

NC PIRG

PO Box 4522, Duke Station
Durham 27706

The following is exerpted from an article in the *Duke Chronicle* by PIRG organizers Robb Turner and S. Baylor Hicks. PIRG is the Ralph Nader-inspired group now being organized in a number of states.

public interest research group
north carolina

Students have tried their hand at solving many of society's problems—without much success. Among the many reasons for this failure is lack of continuity of action: In the past, students have mobilized around single, short-term issues; student movements have been repeatedly interrupted by the everyday demands of academic life. Lack of basic factual knowledge on the issues and on effective means of change have negated the most intense concern. Perhaps the most serious block has been lack of power—student movements have relied almost solely on the impact of mass demonstrations of opinion.

NC PIRG—North Carolina Public Interest Research Group—provides a new mechanism for overcoming these shortcomings, a mechanism by which both power and expertise are put into the hands of the student. Funded and controlled by students, PIRG is designed to effectively represent student concern on matters of general public interest: consumer protection, environmental preservation, and corporate responsibility. PIRG will utilize the services of a coordinated staff of professionals and seek to promote student involvement in areas of social concern through research, consumer education, lobbying, and legal action . . .

Students will provide input into the issues at all stages through research assistance, educational campaigns to inform the public, project planning, and any number of other activities . . .

The financial backing for PIRG activities is being furnished by student fees maintained on a voluntary basis. Students at Duke voted in a . . . referendum last December to assess themselves $1.50 per semester to fund NC PIRG; this issue was approved by 90% of those voting. All undergraduate students at Duke are now members and have paid this fee. According to established PIRG policy, students who do not wish to support PIRG may request a refund of their $1.50.

The money which NC PIRG receives will be allocated for research expenses for projects on both the state and local levels, for the salaries of the professional staff, and for operating expenses. In addition, NC PIRG will provide 12 to 15 summer research grants of $1000 each to students pursuing research on subjects relevant to the PIRG effort . . .

In North Carolina, the student bodies of Duke and Saint Andrew's College in Laurinburg have approved PIRG and now have funds. On other campuses across the state, PIRG is presently being organized. If all major North Carolina colleges participate, PIRG can have over $200,000 at its disposal for effecting social change.

North Carolina Black Political Convention

PO Box 20566
Greensboro 27420

The **NCBPC** *is a relatively newly formed cross-sectional, state-wide organization of community people, welfare mothers, workers, students, and other activists. The group was formed as a response to the call for the convening of a national black political meeting in Gary, Indiana last spring (March, 1972). The N.C. group is an arm of the national organization which is now headquartered in Washington, D.C. It is organized along the lines of the ten Congressional districts in the state. The main work of the group thus far has been attempts to consolidate its organizational base and legitimacy in the Black community. Its programmatic direction appears to be towards Black electoral politics, as voter registration is its most noticeable public activity at this point.*

Chuck Hopkins
Chapel Hill

North Carolina Voter Education Project

PO Box 701
Durham 27702
107½ East Parrish Street
Durham 27701
(919) 682-1222

A publication of the Voter Education Project *entitled* Barriers to Black Political Participation in North Carolina *includes in its preface the statement, "Now that at least the law has made eligibility to vote nearly universal in this nation, an even more important problem is how to make the votes of minorities count." This, to a great degree, has been the focus of the Project. And that has taken the staff into areas far beyond those suggested by the organization's name. The project has been involved in voter registration, has researched social conditions in North Carolina, worked on voter education programs throughout the state, and advised countless groups on all aspects of organizing for social change.*

One publication that has come out of the project, written by its research director, Bill Towe, is entitled Where It's At In North Carolina: A Research Guide for Organizers. *It contains basic material on housing, education, health, welfare, consumer protection, ano more, and lists resources for further information. It is the most complete guide for local organizers yet compiled. Though it has not yet gone beyond draft form, Towe is very willing to share whatever material he has with whoever might be interested.*

Get in touch with him. He and the rest of the staff know as well as anyone the issues and needs of our communities, and the most effective directions to be taken.

sgh

Unions

North Carolina ranks 50th in the percent of workers who are members of unions. In fact, as the state has become more industrialized, the percent of workers organized into unions has decreased. In 1964, 7.4% of the state's work force was organized. By 1968, the percent of organized workers had decreased to 6.7%.

In the late sixties, the state was 87¢ an hour below the average national industrial wage—an annual wage loss of $1,800 per year.

Sources On Labor

N.C. State AFL-CIO
(Mailing Address: Post Office Box 10605
Raleigh, North Carolina 27605)

Carolina Labor's View, quarterly newspaper of State AFL-CIO

Elizabeth Tornquist, "Organizing Labor In North Carolina," New South, Southern Regional Council, Atlanta, Georgia (Vol. 25, No. 2). An analysis of recent trends and efforts to organize workers in the state.

from Where It's At In North Carolina

CONCHY *by James Childress*

OOM PAUL- WHAT'S THE DIFFERENCE BETWEEN LIBERALS AND CONSERVATIVES ?
THAT'S AN EASY QUESTION! ONE GROUP IS MADE UP OF ENLIGHTENED AND VERY INTELLIGENT PEOPLE WHO STRIVE TO MAKE THE WORLD A BETTER PLACE FOR ALL.
WHILE THE OTHER GROUP IS COMPRISED OF A BUNCH OF KNOW NOTHINGS WHO, BEYOND ANYONE'S COMPREHENSION, SOMEHOW MANAGED TO STUMBLE INTO OFFICE
WELL ? WHICH IS WHICH?
THAT'S THE HARD QUESTION
9-25

North Carolina Legislature Survey

For months Bob Entman, a National Science Foundation Fellow in Political Science at UNC-CH, has been polling legislators from a number of states. The following questions are those which Entman asked, with a compilation of the replies from North Carolina lawmakers. This is, of course, but a brief excerpt from those studies.

AGREE	DISAGREE	
13	37	Poverty could be almost entirely done away with if we made certain basic changes in our social and economic system.
31	16	History shows that economic and social planning by governments in democratic countries can be quite beneficial.
26	24	Society should be quicker to throw out old ideas and traditions and to adopt new thinking and customs.
26	25	All groups can live in harmony in this country without changing the system in any way.
32	26	In spite of all we hear about "crises" nowadays, government has been making a great deal of progress in solving most of our society's significant problems.
44	9	America may not be perfect, but the American way has brought us about as close as human beings can get to a perfect society.
12	43	Our government should get at the real basis of our economic problems by taxing the well-to-do sufficiently to give the majority of people enough to purchase what they need.
15	31	The average man today is getting less than his rightful share of our national wealth.
39	13	We should oppose the more even distribution of wealth since it is likely to stiffle individual initiative.
18	22	To ensure adequate care of the sick, we need to change radically the present system of privately controlled medical care.
28	25	The government has the responsibility to see to it that all people, rich or poor, have adequate housing, education, medical care, and protection against unemployment.
2	53	Industries such as electricity, mines, and railways should be owned and operated by the government—not for private profit.
52	5	Every citizen should have an equal chance to influence government policy.
32	21	It will always be necessary to have a few strong, able people running everything.
19	36	"Issues" and "arguments" are beyond the understanding of most citizens.
15	39	True democracy is limited in the United States because of the special privileges enjoyed by business and industry.
28	29	There is an "inner club" or "establishment" of influential members in the legislature who make most of the important decisions.
21	29	The people who really "run" the country do not even get known to the voters.
10	47	Given the complexity of issues and political organizations there is little a legislator can do to make effective changes in the political system.

The evidence produced here indicates that the leaders, who believe so strongly that the system is fundamentally healthy and decent, are sincerely convinced that basic change is not in the interest of the people of North Carolina. Appeals to leaders by activists who feel such change is necessary are not likely to bring much success, then, except perhaps when apple-pie ideals can be used. For instance, legislators can probably be persuaded to make registering to vote a lot easier than it is now.

For deeper changes, new leaders will be required. To get them elected will mean changing the minds of a citizenry steeped in a "political culture" which works against radical change.

Political people can seize on whatever advantage the relatively progressive tradition of North Carolina offers. And they should address the issues some call populist—for instance telephone and electricity rates, tax reform, etc.—issues which move the common man and can be used as levers for basic change in leadership and in policy (in this case real public control over utility rates and a fair tax system). Local offices and state legislative seats—where big money doesn't operate—are probably the best places to start.

There isn't much of a basis for this kind of grass roots action in the political culture of the state. So while you're grooving on the nature and the folklore and the culture which make North Carolina one of the nicest and truly richest states to live in, spend a little time on the political. Whether you believe that the system itself needs overhaul or even if you feel, as the legislators do, that progress is possible within the system, there is much to be done.

Bob Entman
Chapel Hill

Gastonia Strike: Red Mills in the Piedmont?

The following is taken from a forthcoming book by Bob Mirandon, *Radical Labor in America*, to appear in early 1973.

"North Carolina is the key to the South," a Communist Party spokesman declared in the year of the Wall Street Crash. "Gaston County is the key to North Carolina," he continued. "And the Loray Mill is the key to Gaston County."

From the heady distance of New York City, it all seemed relatively simple—this campaign plan for a workers' revolution in the South. Only a few months earlier, American delegates had returned from the even headier distance of the Sixth World Congress of the Communist International in Moscow, where rightist tendancies in the American party had been set in motion. For some Communist labor theoreticians, shaken by the trauma of Moscow, it now became easy to discern that "objective conditions" were ripe for a major union drive in Dixie. After all, these same theoreticians could view the 15-million vote for Al Smith in the 1928 presidential election as a sign of the "increasing radicalization of the proletariat." With that kind of stigmatism, it was no great trick for them to see workers in the South, and specifically in Gaston County, North Carolina, as ready to join in the struggle to overthrow capitalism.

And the truth of the matter is that they were not all that far from wrong.

By 1929 the party's wildly fluctuating trade union tactics had found a fairly consistent direction. The old policy of boring from within the tightly structured, aggressively anti-Communist A.F. of L. craft unions was declared dead, and independent Communist unions in mining, textiles, and the needle trades were formed. The one in textiles was called the National Textile Workers Union and was headed by Albert Weisbord as secretary-treasurer. A passionately committed, hard-working organizer still in his twenties (and a graduate of Harvard Law School), Weisbord had developed the theory that the Communists should shift their emphasis from large cities to "industrial villages" or factory towns. And so Gastonia—and the Loray Mill within it—became the keys to the South.

The Great Depression, which soon swept all of America, already had made its impact on Gastonia. In 1927 the Loray Mill, employing 3500 workers, was the largest in Gastonia, itself the textile center of the South at the time. But with a decreasing demand for cotton goods, overcapitalization of the parent company, and competition from other fabrics, the Loray management had charged its plant supervisor with the task of saving $500,000 a year.

Being a loyal employee, he set about doing just that. He increased stretch-out, the equivalent of the speed-up on an auto assembly line. He made greater use of piece work, a form of competition among workers which invariably does harm to their economic interests. He fired high-wage employees and replaced them with low-wage workers, of whom there were an abundance, many of them women from surrounding farm areas. And he instituted two general pay cuts of 10 percent in two years, an unbearable loss for workers earning as little as $10 a week. By 1929 there were only 2200 employees—a reduction of more than one-third—in the Loray Mill.

The man sent by the NTWU to organize the Loray workers was Fred Beals, an unusually good choice considering some of the other party zealots who were available. Beals was a veteran of the Lawrence, Massachusetts, strike of 1912, one of the high water marks of the Industrial Workers of the World, and he continued to organize in Lawrence for many years thereafter, forming rank-and-file committees which dealt with specific shop and political issues. Like other IWW stalwarts, most notably Big Bill Haywood and Elizabeth Gurley Flynn, he joined the Communist Party in the twenties, in his case in 1928.

Beals began by seeking out the more radical and dissatisfied workers in their homes at night. With each new contact, he gained more names and enlisted more workers who saw the NTWU as their salvation. Apparently Beals' undercover efforts went unnoticed by the mill superintendents and the local police during his first weeks in Gastonia, for soon he had rallied enough support to call a public meeting which was attended by about one thousand Loray workers.

The meeting was the catalyst for their resentment. Two days later both day and night shifts walked out at the mill. They issued eight demands of management, which by today's standards seem pitifully small: (1) no more piece work, (2) a minimum of $20 a week, (3) a forty-hour five-day week, (4) no more stretchout, (5) equal pay for equal work for women and children, (6) free baths and better toilets in the mill and window screens in company-owned houses, (7) a 50 percent reduction in the company's electric charges and rents, and (8) union recognition.

A picket line was set up at the mill and was enthusiastically joined by striking workers. Following a picket line scuffle, North Carolina Governor O. Max Gardner, himself a mill owner, ordered in a company of National Guard, presumably to keep peace and order. However, the lines were already drawn and the coming violence could be predicted from an advertisement which ran the next day in the Gastonia Gazette. *It declared that the purpose of the strike was to overthrow the government (national, state, and local), to destroy property, and to "kill, kill, kill. The time is at hand for every American to do his duty." The good citizens of Gastonia, Americans all, knew without being told what that duty was.*

By this time William Z. Foster, head of the party's trade union league and Communist candidate for president in 1928, had arrived in Gastonia along with other high party functionaries. Albert Weisbord also arrived and rushed to Beals to tell him: "We must prepare the workers for the coming revolution." Caught up with the drama of the moment, Weisbord appealed to the National Guard to bring their arms and join the workers—just like the Winter Palace in 1917.

Although the party sent in some of its biggest names, Foster and his entourage did not bring much money. When the meager strike fund ran out, the spirit of the workers began to wane. On April 15, strikebreakers entered the mill for the first time. Three nights later armed and masked men demolished union headquarters, wrecked the commissary, and burned the food there. National Guard troops, camped five hundred yards away, did nothing until after the vigilantes had departed. The troops then arrested strikers on charges of destroying their own property.

Their task accomplished, the National Guard left Gastonia on April 20. Two weeks later sixty-two families of strikers were evicted from company-owned houses. Other strikers were too afraid that they would be evicted themselves to offer their hospitality, and fifty of the families built a tent city in a vacant lot. A month passed, and after another picket line scuffle local police moved onto the property. There was an argument. Some fifteen to twenty shots reportedly were fired, and four police and one worker were wounded. One of the police, Chief Aderholt, died.

The anti-union people in Gastonia who had been angry before now became hysterical. The tent colony was destroyed by a mob, some of them wearing American Legion caps, and the families living there either were arrested or escaped and went into hiding. Fred Beals, the organizer, fled the state, only to be arrested by South Carolina highway police in Spartanburg. He was returned to North Carolina and along with fifteen others was charged with conspiracy to commit murder.

The trial was the focus of radical attention throughout the country. From all accounts, it was a bizarre affair, climaxing in the unveiling before the court and jury of a black-shrouded, life-sized, bloodstained dummy of Chief Aderholt. One juror apparently became so frightened that he went mad, which led to the ruling of a mistrial.

Local and state indignation heightened. Union property was destroyed and union sympathizers were terrorized. After being taken to the woods, stripped and beaten with branches, two union organizers were themselves arrested and charged with conspiring to overthrow the government of North Carolina. One of the Communist organizers was able to identify five of his attackers, but his testimony was impeached on the ground that he did not believe in God. Five nights after this incident a truckload of unionists en route to a meeting were fired upon by vigilantes, and one of them, Ella May Wiggins, was killed.

During the second trial, a Young Communist League member who testified, but who was not on trial, denounced religion and proclaimed the coming revolution. It was no surprise that the jury took less than an hour to find the defendants guilty as charged, and two of them, including Beals, received sentences of seventeen to twenty years.

The Communist Party's vision of a revolution of workers in the South, like the Second Coming of the Pentecostal preachers, was farther from hand than the believers had thought.

Bob Mirandon
Chapel Hill

Young Workers Liberation League
3701 Ellenwood Place
Charlotte 28210
(704) 523-6637

The **Young Workers Liberation League**, *founded in Chicago in 1970, is a multi-racial Marxist-Leninist youth organization with fraternal ties to the Communist Party. It seeks to unite youth in the struggle against war, racism, repression, unemployment and exploitation. Its basic principles are as follows:*

We believe:
–Capitalism is an outworn system. Imperialism, the present stage of capitalism, is a system of war, racism, and aggression. To defeat imperialist aggression and prevent nuclear war are primary political tasks.
–Building a mass movement of all progressive forces based on the principle of multi-racial unity, particularly Black-white unity, is the only way to meet the needs of the people, defeat reaction, and prevent fascism.
–This movement must be led by the working class, Black, Chicano, Puerto Rican, Indian, Asian-American, and white, and its main allies–the nationally oppressed peoples, women, youth, and students.
–Racism and national oppression are the central problems in the U.S. today. Only by overcoming them can there be unity in the working class, revolutionary, and youth movements.
–Socialism is the only alternative to imperialism because under socialism, the workers control society and abolish class and national oppression.

The Charlotte branch of YWLL was started in March 1972. Since its formation its activities have included two anti-war rallies; anti-Wallace leafleting and a demonstration at a Wallace rally; a celebration of Angela Davis' acquittal featuring national YWLL chairman and CP vice presidential candidate Jarvis Tyner as guest speaker; the fight to free Angela and all political prisoners, including black N.C. activists Ben Chavis and Jim Grant; participated in the CURE program for drug rehabilitation; support of the strike by black workers of the Feibus-Gordon textile waste plant; participation in the Armed Forces Day anti-war actions sponsored by Ft. Bragg GI's; and the campaign to put the Communist Party on the ballot in N.C.

Membership in the Young Workers Liberation League is open to anyone under 30.

J.C. Honeycutt
Charlotte

OPT
Duke YM-YWCA
Box 6489, College Station
Durham 27708
(919) 684-2909

Jobs? Yes well
the game includes jobs,
in fact it is jobs,
but with all of them you lose,
you want to lose.
Not all of them really,
but you can't land
on your magic bonus job squares
(and win the prize)
unless you quit the game; but
then the other players complain
and assume that you cheated.

When you think
of leaving the game,
OPT *tries to help.*
Vocations for Social Change local.

In Charlotte:
Dave Blevins
2901 Danlow Place
Charlotte
(704) 399-0885

sgh

The Rank and File Alliance
PO Box 8103
Charlotte 28208

It is becoming clearer each day that Nixon is trying to hold down our standard of living so that extra profits can be made by his friends: big business and big finance.

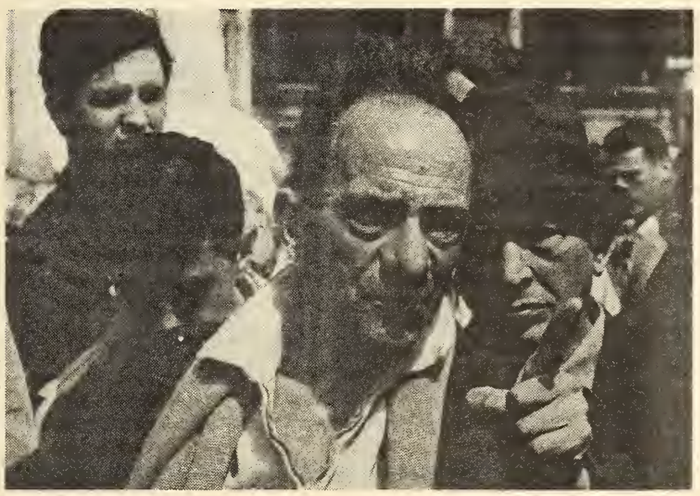
The Pay Board is dealing with each union differently but the direction they are going in is for more and more control over our contracts and our standard of living.

We feel there should be an organization in Charlotte of active union members who are willing to help any Local on strike. We are going to need each other more and more.

We are hoping there will be formed in each plant a committee of two, three, or five union members who can be counted on *to 1) distribute information about any strike in town; 2) help with any boycott or no-buy campaign; 3) collect food or money for the strikers; 4) attend rallies or meetings to support strikes.*

We are asking you to help us form this organization so that we can truly say an injury to one is an injury to all–and then do something about it!

Rank and File Alliance
Charlotte



Bill Boyarsky

Free Tours

Large industries in the state have been the butt of more sneers than any other group around. And if you look at the low-quality products, the pollution, ugly landscapes, and low wages you've good reason (though of course their jobs are sorely needed). Still they do have something significant to offer the consumer: free goods. Now that doesn't quite balance the scale, but it's something. If you will surrender yourself to a tour of their factories you can receive–at no cost–a sample of the products they make. The tour itself can be interesting and if you go with a number of people you can stock up on plenty of goods.

Like packs of cigarettes. A while back ten of us toured the **American Tobacco Company** *plant in Durham (201 West Pettigrew), were offered a sample pack per person, and since only one of us smoked he was saved from having to buy cigarettes for over a week. I don't know if he ever did it but he was planning to keep on doing that for as long as he could. He might tour American one time,* **Liggett & Myers** *(701 West Main) the next, and then back again. Both plants also offer postcards for visitors to write and the companies will pay the postage. If those plants got too boring for him, he could always have moved on over to Winston-Salem and the* **R.J. Reynolds Tobacco Company** *(401 North Main) which offers the same tour and sample packs. And then there's the* **American Tobacco** *plant in Reidsville (301 North Scales Street) with a policy identical to the others, but which asks that you call ahead (349-6261) for group arrangements.*

The main tour to remember, of course, is at the **Schlitz Brewing Company** *in Winston-Salem. This is reported to be the largest plant under one roof in North Carolina (though that can't be told by the employment figures) and it is located five and a half miles south of I-40, just off Highway 52. The tour is climaxed with samples of The Beer that Made Winston-Salem Famous.*

In addition, every large city probably has a plant of some kind that offers the tours (which in themselves are interesting) and maybe even a free something-or-other. Look around and see what you can find.

sgh

The Travel and Promotion Division (Department of Conservation and Development, Raleigh 27611) puts out a free booklet called **North Carolina Industrial Plant Tours** which lists over a hundred places to watch the workers in action for whatever reason you might want to do *that.*

PINEOLA
48 Vaughan Blueridge Nursery, Inc., Box 108. Mums, carnations, roses, snaps, and cut flowers. Tour includes 7 acres greenhouses. Tours by arrangement. Contact: A.E. Vaughan, Jr., phone 733-4323.

PISGAH FOREST
27 Olin Corporation, Box 200. For individuals or small groups at 2 on Tuesday. Fine paper and cellophane. Visitors must be 14 years of age or older. Contact: Charles Russell, phone 877-2159.

PLYMOUTH
65 Georgia-Pacific Corporation, Box 865. Tour of Sawmill Plant. Tours Monday-Friday, 8-5 p.m. Tours of organized groups by special arrangement. Contact: Ralph Plumbee, phone 793-4161.
45 True Temper Corporation. Wooden handle manufacturing. Tours Monday-Friday, 7-4 p.m. Tours by special arrangement. Contact: Morris Brobst, phone 793-4127.

North Carolina Socialist Union (ML)

Box 2233
Durham 27702

The **North Carolina Socialist Union (ML)** *is an organization dedicated to establishing socialism and political power for workers—power to control our own lives, our jobs, and the services we need. We seek to apply scientifically the lessons of the history of working class struggles to the situation we face in this country today.*

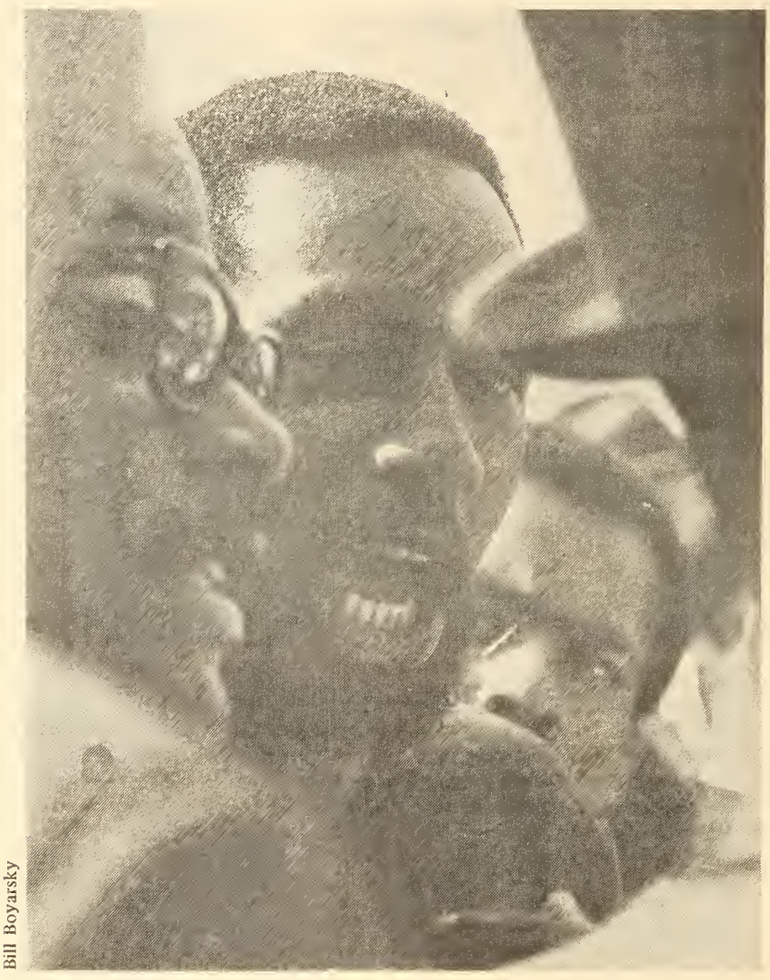
The NC Socialist Union (ML) emerged from a study group. Many of us come from a "new Left" background or from the student movement or the women's movement. Some of us have been recruited directly into the socialist movement. But all of us share the frustrations that many have in this country: the endless war in Southeast Asia, the impossibility of ending sexism and racism in a capitalist society, and the continuing and worsening exploitation of workers and all oppressed people in this country and around the world.

We feel that what needs to be done, to borrow a phrase from our Chinese friends, is to unite the people to defeat the enemy, *the monopoly capitalists. Until that is done there will always be wars of imperialism, there will continue to be exploitation of workers in this country, and racism and sexism will continue to be a vicious part of this society.*

In order to accomplish this task we are carrying our ideas to the working class, and its allies; only they are capable of carrying out the revolutionary struggle. We feel that in order to be successful in our goal, workers across the country (and around the world) must unite and begin to form a new revolutionary party to lead the struggle. We must learn from each other, we must learn from the lessons of history and we must fight!

These are some of the ideas the North Carolina Socialist Union (ML) aims to spread across the state and the nation as well. If you agree or have questions about these ideas and/or other ideas and activities of our group, please write us. We would like to hear your suggestions and criticisms, for without criticism, we cannot correct our mistakes.

NCSU
Durham



Bill Boyarsky

Black Panther Party

1333 Patterson Avenue
Winston-Salem 27105
(919) 727-9652

The **Panthers** *in North Carolina are a part of the national Black Panther Party headquartered in Oakland, California. The local base of operations of the group is in Winston-Salem. Following the direction of the national leadership, the Panthers in N.C. have been actively involved in community organization, free food and clothing rallies, sickle-cell anemia testing, and voter registration. Also, on a state-wide level, the Panthers have been working with other groups in the prison movement. Despite the difficult internal and external pressures which the group has suffered nationally, the Panthers remain as one of the most relevant organizations in the Black struggle.*

Chuck Hopkins
Chapel Hill

United Action

c/o Shelley Blum
2106 Greenway Avenue
Charlotte 28204

We are a group of people involved in an effort to open up channels of communication between individuals active in labor, liberal, campus and community organizations. We will establish a central mailing list of all people who would like to be available to both give support and be supported in issues and actions. The list will be available to all members.

A newsletter will be published which will be open to all contributors. It will serve as a forum for issues and interests of the members.

United Action *is organized into a Working Committee, a Sponsoring Committee, and the membership. The Working Committee is in charge of putting out the newsletter, keeping the membership list, and initiating the process of informing the members on issues in which a group is involved and seeks the support of United Action. The Sponsoring Committee decides which of the issues and actions presented will be supported. It also helps in the process of recruiting and informing people.*

We see the activities of United Action as being supportive of, not competitive with, other groups. We hope that in the next six months 1,000 individuals will sign cards indicating support for United Action and requesting to be put on the mailing list. We also hope that the practical experience of working together on various issues will lead, in time, to a major city-wide conference, which would formulate a democratic structure and a political program with genuine mass support and appeal.

United Action
Sponsoring Committee
Charlotte

Youth Organization for Black Unity

Nelson Johnson, National Chairman
PO Box 20826
Greensboro 27420
(919) 273-1797

YOBU *was formerly named SOBU (Student Organization for Black Unity). The recent name change (April 1, 1972) reflects the continued effort on the part of the group to break away from its basically student orientation.*

SOBU was formed in May, 1969, when several groups of black college students withdrew from the white-liberal dominated National Student Association (NSA). Declaring themselves to be "African nationalists," the members of SOBU have involved themselves in various campaigns to publicize the plight of black people in the U.S., in Africa, and in other parts of the world. Thus far, however, the impact of their work has been limited to small sections of the black student population and to some community militants.

According to the official statement on the recent name change, SOBU became YOBU because of "the realization that students are only a small part of the Black community, and only a fraction of the total forces of youth . . ." The name change, therefore, is intended to reflect more closely the group's efforts to become a relevant and strong force in the Black community.

Chuck Hopkins
Chapel Hill

New American Movement

Durham-Chapel Hill NAM
127 Mallette Street
Chapel Hill 27514

C.P. Gilman NAM
903 Proctor Street
Durham 27707

O latent right of insurrection!
O quenchless, indispensable fire! . . .
The diverse shall be no less diverse,
but they shall flow and unite--
they unite now

Walt Whitman

The **New American Movement** *is a national organization dedicated to a free and open socialist America. NAM began in the fall of 1971 when radicals around the country, recognizing the moralism and provincialism of the new left, met to create an organization which could expand beyond college campuses and encompass broad elements of America's working people. By June, 1972, when NAM held its official founding convention, over 40 chapters existed around the country. NAM sees a socialist movement only emerging from the common struggles of working people who are now divided. Existing terms of political debate pit different constituencies of working people against each other--white workers are asked to give up their jobs for minority advancement; the environment is to be cleaned up at consumers' expense; social services are to be expanded from taxes on middle income people. NAM believes that struggles which transcend provincial and interest group conflicts form the necessary background for class consciousness. Thus NAM works to create mass movements, reflecting the vitality and diversity of America's working people, which can challenge the power of the class of corporate owners. Such movements will unite diverse sections of the population around common demands that reforms come at the expense of ruling class wealth and power.*

Moreover, the powerlessness and isolation of our lives as working people is intensified by the seeming fragmentation of our lives. We suffer boring, sometimes brutal jobs for the sake of "living" off the job, for the "time off" that is supposed to be "free time." Furthermore, we see little relationship between what we "do" at our work and how we live. If our leisure, our family life, our education is filled with boredom or despair, we believe it is our fault.

The overarching power of corporate owners is thus hidden behind the illusion of total personal freedom. In reality, the same impersonal calculation of private profit which limits and degrades our official work shapes the entire world around us: our recreational, educational, leisure opportunities, the content and form of the media, the physical environment, the nature of social services all ultimately serve the same master, the profit-making of the few. Thus NAM believes that movements which unite different groups of working people (the unemployed, housewives, people as consumers, as well as industrial, white collar and professional workers) will also begin to heal the divisions in our lives, combining the different roles people perform on and off official "jobs." Such movements will demonstrate the links between the community and the workplace; they will reveal and challenge the power of the wealthy in all spheres of existence; they will begin to assert a vision of the potential *dignity and creativity of all human activity, from work in the home to production of goods to "consumption" itself. NAM believes that it is through struggles which unite now divided constituencies and link different realms of life that democratic socialism will become a meaningful alternative to masses of people.*

NAM chapters in the Research Triangle Area include the Charlotte Perkins Gilman chapter, a socialist women's group, and the Durham-Chapel Hill chapter. Local chapters have several priorities: 1) the conscious exploration of how our socialist perspectives relate to our lives--for instance, what skills and resources we can contribute to building a mass socialist, democratic movement, what our politics means for our work on our jobs, what kinds of support and aid we can give each other; 2) the creation of coalitions of diverse groups that tie together issues such as health care and social services services, conditions of work, taxes, job discrimination against women and minorities, the war and American foreign policy. To the end of such coalition building, local chapters have worked with other groups on the county hospital campaign, the General Telephone protest, the Blue Cross-Blue Shield rate hearings, strike and union support efforts, and anti-war activity. NAM sees such work as leading toward the formation of independent organizations of working people in which NAM itself will function as a participant, with a socialist perspective; 3) the public articulation of a socialist perspective, through literature, movies, forums and other media, that outlines our vision of a free and humane society.

from NAM people

Southern Africa Committee (South)

213 North Gregson Street
Durham 27701
(919) 682-7342

The **Southern Africa Committee** *is a research and action group dealing with Southern African issues and United States involvement in the area. SAC South has assumed the research functions of the New York-based Southern Africa Committee which has been operating since 1964. Location of the Committee's files in Durham makes available in the Southeast a major set of resources about the African sub-continent.*

SAC South's work includes development of media resources and educational programs related to Southern Africa and U.S. responsibility. Working through regional and local church organizations, trade unions, and other groups, the Committee seeks to provide information to persons throughout the region.

The New York group continues to publish a magazine called Southern Africa: A Monthly Survey of News and Opinion, *which can be ordered through the North Carolina office. Yearly subscriptions for individuals are $5.00 each. Also available are films, literature, and slide-and-tape presentations. Seminars and conferences will be conducted periodically.*

Because its research skills and information are applicable to other concerns, SAC South intends to co-operate with efforts to research and plan around local and regional issues as well as on U.S. involvement in other Third World areas.

SAC (South)
Durham

The Boyte Family Collection

Manuscript Department
Perkins Library
Duke University
Durham 27708

Many historians have found that it is often easier to research a topic centuries old than one which focuses on something as recent as 1965. Everyone knows that Grampa's papers of the war in which he *was fighting are important, but Bob's letters from Nam are considered to be of interest only to the family. The historian writing on civil rights struggles may have to wait for decades before the most important material is collected by libraries.*

With this in mind, the Duke Manuscript Department has started a number of collections of the papers of recent Southern radical groups. Begun with **The Boyte Family Collection**, *the dozens of boxes include newsletters and position papers and letters from the Southern Student Organizing Committee and other groups of the '60s. Harry and Sarah Boyte contributed all of their papers, began encouraging friends to hunt through their files for literature they could submit, and are about to add material on the SCLC's early days from Harry's father. There's a lot of fascinating information in that and several other collections, much of it a nostalgia dump, much of it invaluable for anyone researching recent radical activity in this state.*

sgh

Welfare Rights

Welfare Rights Organizations in North Carolina

ORANGE WELFARE UNION
Roy McAdoo, President
c/o Efland Multi-purpose Center
Efland
(919) 563-6358

FAIRVIEW MOTHERS WELFARE RIGHTS ORGANIZATION
Annie E. Jones
c/o Westside Service Center
1222 Oaklawn Avenue
Charlotte 28206

WINSTON-SALEM WELFARE RIGHTS ORGANIZATION
Betty Majett, Secretary
2908 Burgandy Street
Winston-Salem 27107
(919) 784-7603

*WILLING WORKERS ORGANIZATION**
Shonnie Wiles
PO Box 12
Hamptonville 27020
(919) 468-2811 or 268-2812

*PENDER COUNTY WELFARE RIGHTS ORGANIZATION**
Arthenia Holmes
Rt. 1, Box 349
Burgaw 28425

*GOLDSBORO WELFARE RIGHTS ORGANIZATION**
Roberta Nick, President
c/o PO Box 631
Salisbury 28144

*JONESVILLE WELFARE RIGHTS ORGANIZATION**
Rt. 2, Box 159
Fairmount 28340

*FAIRMOUNT WELFARE RIGHTS ORGANIZATION**
c/o Nettie S. McQueen
PO Box 43
Fairmount 28340

*COMMUNITY DEVELOPMENT WELFARE RIGHTS ORGANIZATION**
c/o Hattie Phillips
507 South 11th Street
Wilmington 28401

WAKE COUNTY WELFARE RIGHTS ORGANIZATION
Wilma Bridges, Chairwoman
1634 Burgundy Street
Raleigh 27610
(919) 833-8810

*COMMUNITY WELFARE RIGHTS ORGANIZATION**
c/o Joyce Widener
2429 Bluefield Street
Durham 27704
(919) 477-3653/home; 682-6058/work

*DURHAM WELFARE RIGHTS ORGANIZATION**
Letha Nelson, Chairwoman
143-V Commerce Street
Durham 27701
(919) 688-4990

**affiliated with National Welfare Rights Organization (NWRO)*

Undoubtedly one of the most important factors in the emergence of the movement for welfare rights in the early 1960's was the civil rights agitation of the past two decades. Out of the key groups of the civil rights movement came leaders instrumental in piloting the welfare rights movement on its current course. Today welfare rights, as part of a broad movement for human rights, is sister to the struggle for the liberation of blacks and women as well.

Most of the welfare rights groups originated in antipoverty agencies, but some have been organized by churchmen, others by civil rights activists, and some by Students for a Democratic Society in 1963 during its shift to community organization projects.

Over the next several years, hundreds of groups across the country were founded and the first nation-wide demonstrations were held, supporting larger grants and more dignified treatment by welfare officials. Because of this growth, interest was expressed in an organization that could gather and promote and coordinate action for adequate welfare.

Finally on August 26, 1967, 110 official delegates representing 4,000 dues-paying members in 22 states convened in Washington, D.C. to establish the National Welfare Rights Organization (NWRO). The basic goals of NWRO accepted at this first national welfare rights convention remain unchanged today:

1. *ADEQUATE INCOME: A system which guarantees enough money for all Americans to live dignified lives above the level of poverty;*
2. *DIGNITY: A system which guarantees recipients the same full freedoms, rights and respect of all Americans;*
3. *JUSTICE: A fair and open system which guarantees recipients the full protection of the Constitution;*
4. *DEMOCRACY: A system which guarantees recipients direct participation in the decisions under which they must live.*

The earliest welfare rights organizing in North Carolina in the form of an independent recipient group, began in 1966 with the formation of Durham Welfare Rights Organization (DWRO). The beginning of the Durham group was at about the same time as the June 30, 1966 demonstrations which occurred across the country by welfare recipients in support of the demands of the Ohio "Walk for Decent Welfare." Many local groups began immediately after this first national action by welfare recipients.

Since 1966, the number of WRO's has steadily grown in North Carolina. In August, 1967, there were only three WRO's in the entire state. By August, 1969, there were nine NWRO affiliated groups. Nationally in 1969, NWRO had more than 100,000 dues-paying members and some 350 local groups. The present number of WRO's in North Carolina is thirteen with several areas in the organizational stage of forming a group. Four new WRO's have formed in this past year alone—CWRO-Durham, Pender County, Winston-Salem, and Charlotte.

The nature of welfare rights activity varies according to its locale and the issues which most concern poor people in a particular area. However, all welfare recipients experience a common oppression which binds them together in a nationwide united struggle.

In order to illustrate some of the kinds of issues which WRO's work on, let's examine two groups in more detail—CWRO and DWRO in Durham.

Community Welfare Rights Organization (CWRO) was organized in April, 1971 by the staff of the local community action agency, Operation Breakthrough. It is made up of low-income white families.

The focus of the group is summed up in one of the groups' recruitment brochures:

"We in CWRO know how easy it is to have problems when you have a low income. We understand

Walt Chapin

Organizing

how problems arise. Unless you know where to turn for help, then you are defeated. So we try to help people know their rights and where to turn when they have problems.

"Many of us are on welfare and social security or food stamps and medicaid. All of us have worked when we were able or are working now. We all pay taxes to the government. We feel that taxes should be used to provide a decent living for people who cannot work due to old age, disability, having dependent children, or unemployment. The programs the government has now are pitiful. They certainly do not allow people to live decently. We in CWRO are working to make these programs better."

One of the most recent campaigns of CWRO has been to inform people of the new changes in the Food Stamp Law which were implemented in March and July, 1972. CWRO and DWRO leafleted the Food Stamp Office, trying to publicize the increased eligibility guidelines and encourage people to appeal if they are cut off food stamps or have to pay more for them for no reason. The Food Stamp Committee of CWRO put out a 21 page booklet entitled "New Food Stamps Bill of Rights," explaining the changes in the law.

In addition to the struggle for changes in the welfare system, both Durham WRO's also work daily with welfare recipients on individual problems. Experience has shown that people are treated much differently at the Durham County Department of Social Services when they are a member of a WRO or have the support of a WRO pushing for their rights.

Durham Welfare Rights Organization (DWRO), a group of black welfare mothers, began in 1966 as a committee of United Organizations for Community Improvement (UOCI). DWRO is also staffed by organizers from Operation Breakthrough. One of the first actions of DWRO was to obtain a copy of the State Welfare Manual and study up on the welfare law. They spent much time in teaching certain members the law so that they would know the rights of recipients when they confronted the local welfare department. This self-education is often a first step in the initial work of a local WRO. Equipped with a knowledge of their rights, DWRO members have fought to inform other recipients of their rights and to insure them. In 1970 an incorporated body, Durham Welfare Rights, Inc., was formed to administer the local Emergency Food and Medical Services Program. The program was funded for $82,000 for about twelve months during 1970-71. The Director of the program was Ms. Reathie Rogers, a member of DWRO, who worked with about 50 volunteers from DWRO.

In addition to the individual projects of CWRO and DWRO, the two Durham groups have worked together on several projects. The first joint project involved a food stamp petition campaign in August, 1971. The State Department of Social Services directed the County Department of Social Services to run a survey to see whether welfare recipients would prefer receiving their food stamps by mail, and having the purchase price deducted automatically from their welfare check. The local WRO's felt that recipients should have a choice of buying food stamps each month and not have the amount automatically deducted by computer in Raleigh each month. In order to counteract the arguments of the local Food Stamp Office in favor of mailing the stamps, CWRO and DWRO leafleted the Durham County Food Stamp Office for 3½ days and received about 2,300 signatures (about 75% of those in the program at that time) against food stamps by mail. As a result of the local WRO opposition, the proposed plan has never been implemented.

A second joint project of the two Durham groups was their co-sponsorship with the Orange Welfare Union of a "People's Hearing on Welfare Reform," which was held in Chapel Hill November 10, 1971. Three members of DWRO and two from CWRO gave speeches on sections of Nixon's Family Assistance Plan. The two Durham groups also compiled the speeches into a 21 page booklet entitled, STOP Nixon's 'Family Destruction Plan; DEMAND an adequate income for all.

A third joint project is a suit filed in federal court by members of CWRO and DWRO seeking to force the state to pay transportation expenses for medicaid recipients to and from medical care facilities. The State of North Carolina is supposed to pay medicaid transportation costs, but State Department of Social Services Commissioner Clifton Craig has refused to follow this law as of August.

In addition to entering into joint projects with other city and county welfare rights groups, WRO's often enter into coalitions with other community groups. An example of such coalitions, where independent groups join for a common goal, can be illustrated by two coalitions around recent struggles in Durham.

The first coalition entered into by CWRO and DWRO was the Low-Income Health Committee, of which both were members. This group was formed to fight for representation of poor people on the County Hospital Board (previously composed only of wealthy businessmen) which was making plans for a new $20 million County Hospital without adequately considering the needs of the poor. CWRO and DWRO, through their representation on the Low-Income Health Committee, joined together with a community-based group called Citizens Concerned About the County Hospital to struggle for decent health care for all of Durham's citizens.

Another example of local WRO's entering into coalitions is Telephone Subscribers United, a group of senior citizens, welfare recipients, labor and community organizations which came together in April, 1972 to fight a $2.5 million rate increase request—the third in four years—by General Telephone of the Southeast. Combining demands of the various groups represented, the coalition raised many questions which have spurred much interest in the issue of why General Telephone needs more money considering that rates keep going up, profits keep going up, but service decreases.

Much of the attention of local WRO's around the state is presently directed towards the Talmadge "forced work" amendment to the WIN program which became law in July, 1972. Under this law recipients can be placed in jobs paying only $1.20/hour for industrial work or $.97/hour for agricultural work. Local WRO's are fighting this slave labor law. With these kinds of oppressive laws being passed and administrative regulations, such as the new eligibility guidelines in N.C., which further harrass welfare recipients, it is very likely that welfare rights organizing will greatly increase as local WRO's continue their struggle for the goals of Adequate Income, Dignity, Justice, and Democracy.

Charles Finch
Durham

CAP Programs

In the maze of governmental hierarchical programs of misdirection, **Community Action Programs** *are, in most places, the primary attempt to fill the human needs of poor people. They work directly with the problems of employment, health, housing, and the isolation that many low-income people feel. They attempt to bring people together in common struggles for the services and rights they are denied.*

The programs are, by their very nature, limited. Government will not subsidize revolution or even, in most cases, substantive radical change. The bureaucracies exist here, too. But CAP agencies employ many whose own minds are politically far beyond the limits of the projects. Occasionally they can act on their own perceptions of the problems.

In many areas the local CAP agency is the only effort directed at community-level social change. 82 of NC's 100 counties are served. If you are interested in finding others involved in community organizing, these agencies are places to begin searching.

A free listing of the 39 programs in the state can be obtained from the North Carolina Department of Social Services, Economic Opportunity Division, 227 North Blount Street, PO Box 2599, Raleigh 27602, (919) 829-4381.

sgh

In addition, there are six "Limited Purpose Agencies" in the state, working in areas of great need that would otherwise be neglected. They are:

Davidson County Federal Credit Union
16 Main Street
Lexington 27292
(704) 246-2020

Low Income Housing Development Corporation
PO Box 1108
Durham 27702
(919) 596-2114

Lumbee Regional Development Association
PO Box 637
Pembroke 28372
(919) 521-9761

North Carolina Rural Fund for Development
PO Box 3415
New Bern 28567
(919) 638-3041

Western Economic Development Organization
131 South Balsam Street
Hazelwood 28738
(704) 456-8079

North Carolina Council of Churches
Migrant Project
723 West Johnson Street
Raleigh 27603
(919) 828-0303

* * *

Some of the finest efforts in community organizing are happeing in Charlotte. Bob Fitzpatrick, 2301 Greenway, Charlotte 28204, has been working in mostly blue-collar, white neighborhoods, organizing on an Alinsky model with some definite successes. People seriously interested in organizing may want to take a look.

ajk

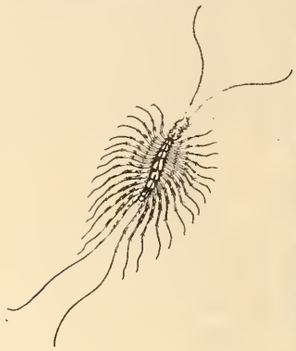
Men's Liberation

Clearly, many of the issues raised by Women's Liberation are essentially men's "problems." It is far from being enough for men to "sympathize" with or even actively support the goals of the women's movement. Men, too, must liberate themselves from the severely restricting ex-roles imposed by this society and must do so, at least in part, on their own initiative. Around the country, men's consciousness-raising groups are working and exploring ways to break out of their sexist conditioning. Involved in this process are attempts to deal with not only the ways in which men relate to women, but also how men relate to men, the pressures exerted on men to be, essentially, unfeeling emotional vacuums, and the ways in which we can overcome our traditionally imposed roles, individually and collectively.

There have been several men's groups formed around the state, but the only one we know of that has lasted for an extended period of time is a group of men in the Durham-Chapel Hill area who have been together for over two years. In order to start a group, all you really need is a group of men honestly interested in exploring their own feelings, thoughts, and actions, and interested in growing. It is important, though, to define your goals and direction at the outset. For some help in getting started, contact Ninian Beall, 1513 Hull Street, Durham 27705. Or talk to people in a women's group in your area. They'll usually be willing and able to help.

ajk

The Invisible Kingdom
King Nyle I
PO Box 591
Chapel Hill 27514
"Of the Pedes,
By the Pedes . . . and
For the Pedes"



As for the **Invisible Kingdom**, *why don't you just say whatever you feel about it. I'll enclose the last couple newsletters to sort of get you "up(?) to date." What a cop-out, huh? Well, if you REALLY want something in the words of His Majesty, myself—why not something like:*

"The Invisible Kingdom is probably a little of each of the following: a means for uniting all the assholes in North Carolina; something which occasionally has activities where people can get together, and do something sort of different; a pretty big ego trip and provider of a lot of fun and some sense (if only illusory) of purpose for King Nyle I; a means of fighting some shit I've always wanted to fight (in Chapel Hill—the UNC Administration and a couple land developers somehow always manage to produce an endless supply), call attention to things which I'd hate to see go (trains, minor league baseball); and goad people into fighting their own battles and get stuff going in their own communities.

You can never count on the Invisible Kingdom to do anything for you—since I refuse to make any promises or commitments which could eventually tie me down or enslave me—but I do like to talk to people and write to them and copies of my newsletter The X 'Pede *are yours in return for a self-addressed stamped envelope. I also make speaking engagements and play concerts from time to time (I ask $30 for it), have a Royal Harem (still restricted to females), and thru the Invisible U. of North Carolina, am always toying around with cooperative educational "experiments" (for this fall, I'd like to get a big van and travel around the state—with folksingers, puppeteers, craftsmen, a piano, basketball team, reading materials and whatever else we can pile on it).*

See ya later,

King Nyle
Chapel Hill

Gay Liberation

Being a gay person in North Carolina can be a real problem if you are at all unsure of your gayness. If you were reconciled to your gayness before you came to N.C. chances are you aren't troubled by the oppressed atmosphere here—you've learned how to cope and deal with a predominantly "straight" (meaning heterosexual oriented) world. But if you're just "coming out" (acknowledging your gayness) or thinking of coming out, North Carolina can be a bitch of a place to be located.

First of all, there is the problem of finding a place or places to go where you can meet other gays. For example, there is only one gay bar in the Triangle Area (in Chapel Hill) and it has all the problems you might expect at the only gay bar in a metropolitan area of this size: on weekends it's tremendously overcrowded, the cruising scene makes it quite a meat market sometimes, and it allows for little specialization of clientele (i.e. the gay blacks would like to have their own gay bar to attend, as would the dykes and the drag queens) . . . but, nevertheless, it is a gay bar, the ONLY gay bar, and there are lots of friendly and interesting people there.

Second, the police in North Carolina are very unpredictable when it comes to dealings with gay people. Anti-homosexuality laws are still on the books, and although they are seldom enforced, they still provide a basis for severe harrassment. Cross-dressing in public is definitely out, as are a gay couple walking hand-in-hand or attending a dance at a predominantly straight bar.

Third, the gay people in North Carolina are, for the most part, still afraid to publicly admit to their sexuality. ("Paranoia runs deep/Into your heart it will creep/etc.") They tend to settle into small, closely-knit groups which are wary of newcomers. (The paranoia aspect can be seen even clearer by noting that I'm writing under a pseudonym . . .) But solutions are in the makings for all three of these problems. Rumor (and only rumor) has it that there will be three new gay bars opening in the Triangle Area within the next few months, one each in Raleigh, Durham, and Chapel Hill; legal action is pending to repeal the state's anti-gay laws; and—probably most important of all—gays are banding together in alliances for liberation.

In Chapel Hill you can get in touch with the **Human Sexuality Counseling and Information Service** *(Suite C, Carolina Union, UNC, (919) 933-5503). They provide the best counseling/referrals/friendship in the area. At Duke or in Durham, write to* **Orion** *at Box 7686, College Station, Durham 27708, or to* **Duke Gay Alliance,** *1028 Grad Center on campus. These are fledgling organizations established in the fall of 1972. Space doesn't allow for a long discussion of the goals or of organizational aspects of these groups; suffice it to say that both are here to help gay people (or straight people concerned about gayness) learn about the gay identity and accept gayness as a normal phase of human sexuality.*

There are more than 2,000 gay people in the Triangle Area alone who have come out, and probably another 4,000 who are still "in the closet." A fraction of the population this large has the potential for serious action/reaction. All that is needed is for gay people to realize the existence of viable groups within which progress can be made. Tired of the solutions straight society offers to the problems of being gay? Get in touch with one of the groups available. We've got to "hang together" or we really will Hang *together! "Faggot oppression means fight back!"—an overworked expression, but one that truly applies to gays in North Carolina.*

"Matthew"
Durham

Other gay groups have begun in the state, but to our knowledge all have died quickly. Triangle Gay Alliance in Raleigh has been the biggest, and they still have a couple members trying to revive it. A group was begun in Charlotte, and people at the Crazy Horse Bookstore will probably know if it still exists and how people in it can be reached. And of course there are more gay bars than the one in Chapel Hill. For specifics on any of this, write Matthew at Orion.

sgh

Women's Liberation

During the last few years quite a number of women's consciousness raising groups have been active in North Carolina. There are several problems involved in reporting on consciousness raising groups per se. Most frequently such groups are a beginning phase of a wider organization whose focus becomes external rather than internal; learning to recognize the ways a sexist society has dealt with women as second-class humans—and taught them to deal with themselves that way, too—is a remarkably fast process, and often women who have been involved in consciousness raising later wish to become involved in something which has a more active and open effect on the society around them.

Another problem lies in the fact that a good many groups spring up unbeknownst to anyone but their members; they may or may not ally themselves with any larger organization. Few areas in North Carolina have ongoing information clearinghouses on women's activities, though hopefully that will change within the next couple of years. The best thing a woman in an "unlisted" area can do to find out about nearby groups is ask around; should none be operating at the time, there are many sources of information about how a woman can begin a consciousness raising group herself.

Further, since consciousness raising can be seen as a stage (sort of like having to earn a B.A. before going on to graduate school) and since the women involved are often mobile, listing concrete addresses has been a problem. A woman whose address we had as a contact person in May may well have moved away by November; though this is less a problem with larger ongoing organizations, it does apply to many areas. So if you're new to an area and seeking information, and find that a listed address is no longer valid, don't stop looking—write someone in one of the more active areas, ask people nearby, or start a group yourself. You need little more than a group of women who want to explore what it means to be a woman. Both the first issue of Ms. *(with the multi-armed woman on the cover) and the April-May 1969 issue of* motive *have helpful articles about starting new consciousness-raising groups. Suggestions for reading and ice-breaking questions are included in both articles. Your sisters are out there.*

Bill Boyarsky

ASHEVILLE

Asheville Women's Group

This group has been meeting for a year. It discusses ideas of women's liberation in consciousness raising sessions. In the spring of 1972 they held educationals for the general public and showed movies about the changing role of women women.
Call: Joy Wilson, (704) 254-0297

CHAPEL HILL

National Organization for Women

NOW is an action group dedicated to applying pressure wherever necessary to bring about fair and equal treatment of women in all spheres of their lives; its membership is mixed. The Chapel Hill-Durham chapter is rather new. So far it has been involved in getting maternity benefits for women working at Memorial Hospital (women are entitled to sick leave for pregnancy) and is concerned with the University of North Carolina's employment practices. NOW is collecting evidence of differential treatment by sex of those working for the University in any capacity and intends to initiate a class action against that institution should the evidence indicate sexism. NOW in Chapel Hill is also working with various other women's groups across the state for ratification of the equal rights amendment. The terms of the amendment require a thorough review of all state laws with regard to sex discrimination, and NOW members plan to make sure they and other women are an integral part of that review process.

NOW provides information, suggestions, etc. on projects designed to combat sexism in the public media. North Carolina's television stations come up for FCC review for relicensing on December 1, 1972; see the August issue of Ms. *Task Force Kit available ($3 for NOW members, $5 to others) from Whitney Adams, NOW FCC Task Force, 938 National Press Building N.W., Washington, D.C.*

Contact: Pamela E. Oliver, 214-D, Branson Street Chapel Hill 27514

National Women's Political Caucus

The Women's Political Caucus seeks to integrate women into established party politics in the state, not just as "girls-Friday" to "important" men, but on an equal footing with the men who have traditionally held power positions. Some women who were interested in the group, however, found it rather too establishment-oriented for a truly feminist position; smoke-filled rooms are smoke-filled rooms, regardless of the sexual persuasion of their inhabitants. As many of us found during the McGovern campaign, however, the members of a group largely determine what it does, and if membership is open, the fact that a group has been less than perfect in the past does not imply that it will continue to be so if those wishing to change it are active enough.

Contact: Women's Political Caucus, Box 908, Chapel Hill 27514

Women's Health and Pregnancy Counseling Service

Trained female counselors offer a wide range of counseling and referral services to women in the area; they provide information on birth control, pregnancy, natural childbirth, abortion, venereal disease and any other health problem that affects women.
Call: Switchboard, (919) 929-7177, in Chapel Hill

Assault Line

Feminists in the Chapel Hill area provide help to any woman who has been raped or otherwise assaulted; they offer emotional support, counseling, the services of sympathetic medical personnel, and aid with the medical and legal processes involved in reporting an assault.
Call: Switchboard, (919) 929-7177, in Chapel Hill

Bill Boyarsky

Women's Poetry Anthology

Now in preparation for publication late this year, the anthology is composed of poetry by women in the state.
For information contact: Female Liberation, Box 954, Chapel Hill 27514 g,

Literature Table

Members of Female Liberation in Chapel Hill set up a publications table on Y-Court at UNC-CH every Tuesday, offering various pamphlets, journals, newsletters and books for sale.

Columbine Company

A feminist drama troupe, the Columbine Company performs in the Triangle area and this past year presented The Columbine Mime Show and The Independent Female.
Write: Columbine, 18 Carlton Drive, Chapel Hill 27514

Cabala

Cabala is an open consciousness raising group in the Chapel Hill area.
Write: Cabala, 18 Carlton Drive, Chapel Hill 27514

There are many other consciousness raising groups in Chapel Hill. They aren't listed simply because of their flexibility, mobility, and reluctance to single out any one person as a representative contact. If Cabala isn't your group—keep looking.

For other Chapel Hill women's projects, see the separate articles on the Community School for People Under Six and Lollipop Power.

women's liberation

CHARLOTTE

Feminist activity in the Charlotte area has been at a fairly high level for several years. During the summer of 1968 a group of women, mostly students, worked in a factory where most of the employees were women; the group met regularly to analyze working women's situation and attempted to organize some of their fellow employees into consciousness raising groups. Another group of women in Charlotte has been working on setting up a garage, both to do work on cars and to teach other women how to fix their cars themselves.

Charlotte Women United

Last year a federation of women's groups banded together as Charlotte Women United, hoping to provide a means for continued growth and united efforts for the women there who had long been involved in the movement as well as to become an information clearinghouse and supportive sister-group for newly-involved area women.

CWU has a house of its own, the Women's Center, supported by monthly contributions. The Center's policy decisions are made in meetings open to all women. Several women live in the house and there is a room reserved for any woman in trouble who needs a few nights shelter. Projects and services now operating or to begin shortly include abortion and birth control counseling, a woman's health referral service, yoga classes, consciousness raising groups, a lending library of women's materials, and a newsletter. The Women's Center has a clothing exchange closet (drop off what you don't need and pick up what you do) and is planning to start several classes this fall in areas such as Third World Women, Women and Their Bodies, Marxist Theory and Feminism, and Self Defense. Center women also provide information about playgrounds and other day care arrangements available in Charlotte.

CWU says, "We demand our freedom as women, but not at the expense of the freedom of other people. Being rich by making others poor, being free by enslaving others, is not worth fighting for. We realize that a male supremacist system whose main purpose is to accumulate profit for the few will not willingly grant the following demands; we realize that we will have to take *the following, through collective struggle to form a society that serves the needs of all the people." Ten demands are listed: a system of daycare centers; free adequate health care for all people; free self defense and physical training for women; equal pay for equal work and equality in the job market; guaranteed annual income for every individual in this society; immediate end to the sexism which permeates our cultural media; an end to tracking in the schools and immediate establishment of free and relevant education; an end to the definition of individuals in terms of their personal relationships with others; an end to the marriage contract which presupposes the submission of the female to the male; and an end to the discrimination against our lesbian sisters.*

Contact: Charlotte Women United, The Women's Center, 1615 Lyndhurst, Charlotte; (704) 334-9655

National Organization for Women

A NOW chapter for Charlotte has recently been organized. Contact: Jackie Frost, 5017 Malibu Drive, Charlotte 28215

Women's Political Caucus

A Charlotte branch of the Caucus (described under the Chapel Hill heading) now exists. Contact: Charlotte Women's Political Caucus, PO Box 4363, Charlotte 28204

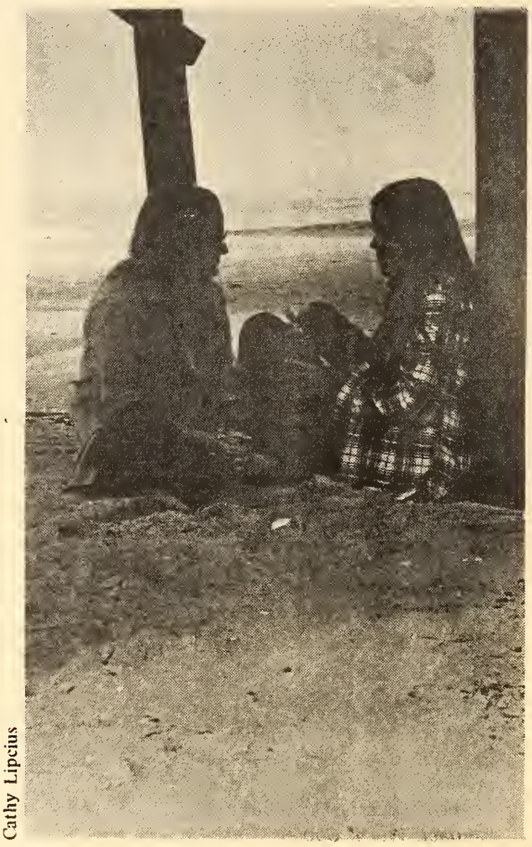
DURHAM

Durham has had its ups and downs in the women's movement. At one time the Duke University Women's Lib group was very active and very vocal. That group, however, seems to be fading away. Most of its leaders have graduated and gone off into the world. In its place are a myriad of smaller, more internally focused or more politically oriented women's groups. If you look hard enough, you can find the women's group for you. There are neighborhood groups, groups of students in the same academic discipline, groups of faculty wives, groups of friends, groups of new mothers, groups of churchwomen. The trouble will be locating the women who will be most helpful for you. If you need help in finding a group, call Erica Rappaport at Hassle House, (919) 688-4353.

Duke YM-YWCA

As a new project in the fall of 1972, the campus Y is sponsoring women's groups. No one is sure at this point what the direction of these groups will be, but they are bound to be informative and influential.
Contact: Joni Dame, (919) 684-2909

(For those men interested, the Y is sponsoring comparable men's groups.
Contact: Eric Bremer, (919) 684-2909)



Cathy Lipcius

Charlotte Perkins Gilman Chapter of the New American Movement

The following was submitted by women in the Gilman chapter:

In Durham a sizable part of the Women's Liberation Movement has affiliated as a chapter of the New American Movement. The New American Movement (NAM) is a newly founded national organization of working people whose goal is democratic socialism. Our affiliation with NAM is the culmination of years of involvement with the Women's Liberation Movement. Many of us came into the women's movement from working in and around the peace, the student, and the civil rights movements, and we have continued to relate to these issues from within the women's movement. Although we felt the oppression of women most acutely, we were well aware of other contradictions within our society. Over time we saw that other types of oppression–of racial minorities, of workers, of gays, of women–are fundamental to the structure of society. Sexism and racism are necessary for this capitalist system to function: they keep the working class divided and weak, allowing a tiny minority to control the economy. We realized we were socialists. Only a fundamental change in society has the potential of liberating women. And a change can only come if we ally ourselves with other oppressed groups who are struggling for socialism and women's liberation.

We joined the New American Movement as the Charlotte Perkins Gilman Chapter (Charlotte Perkins Gilman, a socialist feminist, was the leading intellectual figure in the women's sufferage movement in the United States) hoping that NAM would become an arena for developing theory and program in a synthesis of socialism and feminism. So far our hopes are materializing. At the NAM Founding Convention last June, an entire day was devoted to "sexual politics." Peggy Somers and Kathy Johnson from Berkeley presented a paper on "The Political Economy of Sexism or Behind Every Sexist Stands the Boss." This paper attempts to theoretically synthesize Marxism and feminism, claiming, "women are central, not auxiliary, to the revolutionary class struggle, because our social role is central to production." Another paper also made an impact on the convention called "Class and Culture: Toward a Strategy for a United Class Struggle," by Sara Boyte (of our chapter), and Harry Boyte and Bob McMahon (of the mixed Chapel Hill-Durham Chapter). This paper discusses the importance of cultural oppression as well as economic oppression, stating "there will be no revolution of any kind without a systematic and direct challenge to the systems of sexual, racial, and cultural oppression in advanced capitalist society." Copies of these two papers can be obtained by writing us.

These theories are guiding our development of programs that are both socialist and feminist. We are still very much part of the Women's Liberation Movement. Many of us are involved in small collectives or consciousness-raising groups. We will participate in the future in city- and state-wide meetings as members of NAM and as members of independent women's groups; and we intend to discuss our socialist feminist perspective. As individuals most of us are involved in practical organizing around welfare, healthcare, schools, and anti-war activities as well as women's liberation. As a NAM chapter we have both initiated new programs and related to on-going programs. Last spring we worked with other groups to build a mass movement protesting the plans of a proposed county hospital that will be inadequate to meet the health needs of Durham's citizens. Over the summer we took part in a public hearing against a General Telephone rate increase. We wrote and distributed a leaflet focusing on sex discrimination. We hope that this organizing will be the beginning of on-going movements in Durham around healthcare and consumer advocacy. In both these projects we have worked closely with the Chapel Hill-Durham Chapter.

For more information, write: New American Movement, c/o Sally Avery, 903 Proctor Street, Durham 27707

Diane Lubovsky

Women's Radio Collective

The Durham Women's Radio Collective is a group of women from the Durham/Chapel Hill area who are interested in radio, in the women's movement or some combination thereof. Members of the collective work at the Duke FM station, WDBS, and produce short items of interest to women which are heard throughout the week. Members of the collective also produce a three hour Women's Show on Sunday afternoons, which includes special airing of women's music as well as features, either locally produced by the members of the collective or gathered from national sources in the Women's Movement.

The women who are presently in the collective are willing and interested in training new members, and in providing women with the experience that will enable them to work in the media as interested amateurs or as professionals. All share a conviction that radio can be a particularly effective force in promoting a sense of community among women in this area. There is also the possibility that with expanded membership the collective can expand into working with other media.

Contact: Durham Women's Radio Collective, c/o WDBS Radio, 4742 Duke Station, Durham 27706.

FAYETTEVILLE

National Organization for Women

For a while Fayetteville had a women's collective but it has recently broken up; like most things in this city, women and women's groups are very transient. There is an organized NOW chapter. Contact: Carol Forbes, Rt. 1, Box 257, Spring Lake 28390

GI Center

There are also a number of women's films, books, and papers available from the GI Center Bookstore. Discussion groups often get together here, especially on Tuesday and Thursday afternoons. Contact: GI Center, 110 Main Street, Spring Lake 28390; (919) 497-8062

GREENSBORO

North Carolina Civil Liberties Union
Committee on the Status of Women

This is a statewide committee working out of Greensboro. It is directing most of its attention to the legal aspects of discrimination against women and will be involved in the following major efforts: 1) lobbying in the state legislature for the Equal Rights Amendment and other legislative reforms affecting women; 2) sponsoring legal cases involving women and helping women file complaints to the Equal Employment Opportunities Commission, etc.; and 3) publicizing what the legal rights of women are through public service announcements, press releases, conferences, and a newsletter. They hope to co-ordinate these efforts with other women's organizations throughout the state. Chairperson: Katherine Sebo, 907 McGee Street, Greensboro 27403. Ms. Sebo may also be contacted for information about a Greensboro chapter of NOW currently in the planning stages.

Women's Political Caucus

Greensboro women interested in the Caucus should contact Monica Kivel, 108 Adams Street, Greensboro 27401.

HIGH POINT

Until recently, a group of lesbians in High Point were living in a feminist collective; at the present, however, we have no reports of any ongoing groups existing there.

JACKSONVILLE

National Organization for Women

A number of women in Jacksonville, many of them finding themselves there because of Camp Lejeune, are interested in organizing a chapter of NOW.
Write: Lindsay Enman Goeckel, 2107 North Drive, Jacksonville 28540

KINSTON

At this time there are no organized women's groups in Kinston. However, Worth Cooley, who has been involved in the women's movement elsewhere, has recently moved there and would like to find other women interested in organizing one.
Contact: Worth Cooley, 1308 Queen's Road, Kinston 28501; (919) 523-8373

RALEIGH

Women's Equality Action League

Organized by women lawyers in 1968 to gain equality through existing laws and executive orders, WEAL is still noted for a cautious, well-researched legal approach. It is best known nationally for filing more than 300 complaints against colleges and universities and is involved in many other class-action suits on behalf of women.
Contact: WEAL Convener, Rebecca Halbrook, U.S. District Court, PO Drawer 27585, Raleigh 27611

WINSTON-SALEM

National Organization for Women

The state's largest NOW chapter is located here. They have been active in the national "Get Ma Bell" campaign directed against the telephone company, and will be working with other groups statewide on the ratification of the equal rights amendment and the subsequent review process. NOW in Winston-Salem publishes the state NOW newsletter.
Write: Meyrissa Schoonmaker, 2090 Royal Drive, Winston-Salem 27106

COLLEGE & HIGH SCHOOL COURSES

One very successful method of furthering awareness of women's issues has been the introduction of courses about women into university and school curricula. Duke, UNC-CH, and UNC-G are just a few of the N.C. institutions to offer such courses.

Should you wish to add courses dealing with women into the male curriculum of your school, you may run into obstacles, but the task is not impossible. You need to find a professor who is willing and able to sponsor and/or teach the course (even a male prof will do), you need to decide upon a course description, you need a department to offer the course, you need interested students, and you need administrative approval.

Women's courses have been taught in history, psychology, anthropology, English, French, sociology, religion, and economics. The field is wide open.

Worth Cooley
Kinston

Susan Dunn
Durham

Natural Childbirth

The old "knock 'em out, drag 'em out" (mother and baby, respectively) school of obstetrics is under increasing challenge by American women, although the movement in natural childbirth is primarily a middleclass phenomenon. Two forms of training for natural childbirth are available in North Carolina—the Lamaze Method and Hypnosis. Lamaze training classes are available throughout the state; hypnosis training is confined to a Woman's Clinic in Durham. Each method has advantages and disadvantages, but both are based on the very sound theory that information about pregnancy, labor and delivery and participation in the entire process by BOTH parents make for a highly rewarding experience. Lamaze is criticized by some obstetricians mainly on two counts—labors, particularly first labors, which are extended can so exhaust the mother that she is unable to carry out her relaxation; and the hyperventilation required by the breathing methods in latter stages can cause acidosis in the baby, which may make any minor complications major ones. Hypnosis, however, cannot be self-taught (which Lamaze can be) and the clinic which provides this training is expensive (about $350 for prenatal care and delivery).

Thom Cooley

Hypnosis

Located at 1821 Green Street in Durham, the **Woman's Clinic** *is composed of four obstetricians practicing together and a nurse-midwife who teaches a series of prenatal classes and makes herself warmly and personally available for any patient having problems with pregnancy, breastfeeding, and the like. Medical care at the Clinic is excellent—any health problem, pregnancy related or not, is considered relevant by the Clinic doctors. (I had a toothache; the Clinic arranged a dentist appointment within hours of my calling them when my own efforts were fruitless.) The Clinic publishes a booklet for its patients which deals in great detail with what can be expected during pregnancy, labor and delivery; instructions on diet, general health, and exercises, breastfeeding information, etc. The series of training classes cover prenatal and postnatal exercises, breastfeeding, baby care, breathing during labor, and a general question-answer information session for fathers who elect to participate in their child's birth. Fathers are urged to make themselves part of the entire pregnancy and birth process; mothers are urged to breastfeed their babies. Most of the doctors are open and helpful about providing concrete information their patients desire; one recognizes sometimes, however, a sexist atmosphere of "My, don't we have a healthy herd of cows here, all doing just what we tell them and producing prize calves . . ." The Clinic, particularly one doctor, is seen by many patients as oppressive about the matter of weight gain; obstetricians across the nation are divided on this issue, and I see little value and much harm in treating weight gain during pregnancy as a moral issue as the Clinic tends to do.*

Hypnosis is the preferred form of anesthetic for labor and delivery; it its pamphlet the Clinic states that if a woman desires total anesthetic for her delivery she should go somewhere else for obstetrical care. Drugs at any stage during pregnancy, prior to or during labor, affect the baby as much as or more than they do the mother; the Clinic is against the use of any drugs which are not absolutely necessary, and feels that their successes with hypnosis deliveries are ample proof of its desirability over medication.

Hypnosis classes are taught by one of the Clinic doctors; twenty or so women are taught at a time in a series of three classes. The first class is primarily devoted to a discussion of the history of hypnosis and its applicability to childbirth; subsequent sessions provide the patients with thorough preparation in exactly what to expect at each stage of labor and delivery, and with experience in being in a hypnotic trance.

One indication of the effectiveness of the hypnosis method is the amount of prosletizing Woman's Clinic patients do; women stop each other in grocery stores to talk about how great their experience with hypnosis was and urge everybody in sight to patronize the Clinic. Hypnosis patients tend to have short labors, healthy babies, and short hospital stays. The birth of our daughter Nell when I was a Woman's Clinic patient was a very special and beautiful experience; "birthday" has a whole new meaning for us now. I had been through the series of hypnosis classes and thought it was all a good idea but had doubts as to my own susceptibility; I knew I could relax but I didn't think I could maintain a very deep trance state. It turned out that the relaxation training was enough; early labor progressed quite nicely without my being aware that it was labor. We went to the Clinic to get checked and were amazed, excited and gloriously happy when the doctors said the baby was on its way—there was none of the apprehension characteristic of first-baby stories I have heard from friends over the years. We marched into the hospital proud and confident, announced that today was our baby's birthday, and got settled in a private labor room. We stayed together, sometimes talking, sometimes just waiting, for about five hours; nurses and the doctor on duty came in and out at intervals but mostly we were alone together. Then, about ten minutes after the final stage of labor began, Nell was born and on her own. What I remember most is awe: she was so incredibly beautiful and whole and perfect and alive and complicated and we were the first people to get to know her: awe.

Worth Cooley
Kinston

From Nell's father: The most expanding experience I've had (pardon the unintentional pun) was our pregnancy and delivery. During labor I coached Worth's breathing, kept her assured, and watched a miracle culminate. I was drawn mentally/emotionally into the exercise of being born—struggled against tissue and gravity to satisfy a need beyond mere intellect. We burst out into a blinding crashing rush of a world, and I only barely managed to hold my scream of recognition. Nell didn't try to hold hers, and in a cry so tiny that it sounded prim she told us that she'd done this before and why the hell was she doing it again.

So I've know Nell from the first instant that the noise and brilliance invaded her private mind and I've watched her grow from a wet pink little animal lying on her mother's belly, trailing umbilical cord from her unmade navel, to a curious child watching unafraid as the universe spins madly around her blossoming ego.

How can a father *not* want to be there to birth the baby?

Thom Cooley
Kinston

Natural Childbirth Bibliography

These are a few of the books we've seen or had strongly recommended. Any that you can't find in local libraries or bookstores, write for: International Childbirth Education Association, ICEA Supplies Center, 208 Ditty Building, Bellevue, Washington 98004. Add 25¢ for handling to each order.

Bing, Elizabeth, Six Practical Lessons for an Easier Childbirth, *1967. $1.00.*
Bradley, Robert A., Husband-Coached Childbirth, *1965. $4.95.*
Chabon, Irwin, Awake and Aware, *1966. $.95.*
Flanagan, Geraldine Lux, The First Nine Months of Life, *1962. $.95.*
Hazell, Lester D., Commonsense Childbirth, *1969. $1.25.*
Karmel, Marjorie, Thank You, Dr. Lamaze, *1959. $1.45.*
Wright, Erna, The New Childbirth, *1967. $2.45.*

The Lamaze Method

It was a good day for American women in the late '50's when Marjorie Karmel, an American in Paris, happened to choose Dr. Fernand Lamaze as her obstetrician. When she wrote of the happy, exhilarating childbirth experience she had there under his guidance in her book Thank You, Dr. Lamaze, *enough physicians, nurses, physiotherapists and parents in this country became interested in his methods to form an organization to encourage their use. Since 1960, ASPO, the American Society for Psychoprophylaxis in Obstetrics, has been working to fill the need and demand for precise information and training in childbirth. ASPO believes that any woman who is prepared for childbirth can enjoy a more rewarding and comfortable labor and delivery than one who is not.*

The psychoprophylactic method (PPM), also known as the Lamaze method, is based on the premise that childbirth should be a joyful, active event shared by husband and wife together. This becomes possible when, through education in classes and recommended reading, the pregnant woman and her husband learn about and understand the normal, healthy functions of the body during pregnancy, labor and delivery. When parents-to-be understand these functions, they are able to deal with them more effectively. Women are confident rather than afraid because they understand what is happening and because they have the support of their husbands. This confidence helps them maintain control and dignity throughout labor and delivery. The woman no longer suffers through a passive role in childbearing but actively, creatively, and with discomfort minimized, brings her child into the world, supported by her husband and responding to the guidance of her physician.

PPM teaches a woman how to truly participate in the process of birth in cooperation with the forces of labor. Couples in classes are educated in the anatomy and physiology of pregnancy and in what happens during each stage of labor and delivery. Body-building exercises are taught to promote general good health and to prepare the woman's body for the physical demands of labor and delivery. Controlled relaxation and specific breathing techniques are taught to be used as needed during labor and delivery to help the woman remain comfortable and in control. The husband helps his wife learn and practice the techniques so that during labor he can assist her in using them to her best advantage. He also gives her his moral support and shares in her accomplishment.

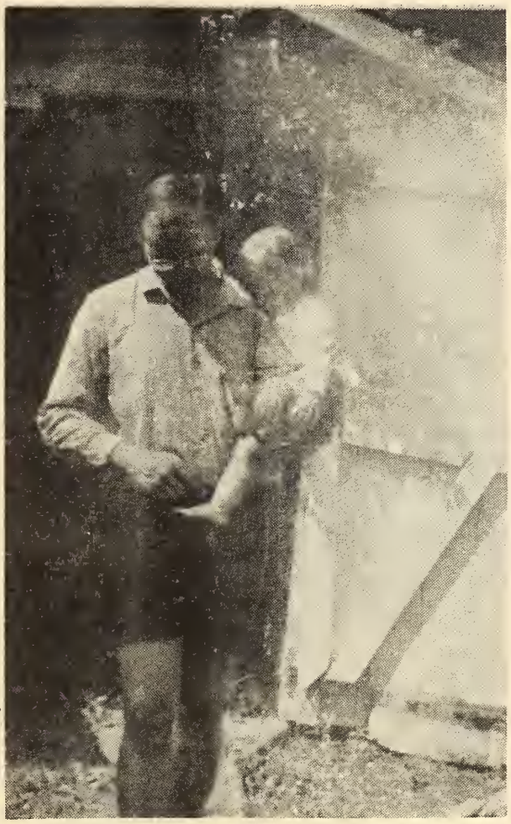
Trained couples who are relaxed and unafraid find that labor and delivery progress more smoothly and quickly and that recovery afterwards is more rapid and comfortable. Delivery itself is safer for both mother and child because analgesia and anesthesia are not needed or needed and used only in small amounts.

Seen as a whole, a trained childbirth can be one of the most gratifying human experiences a husband and wife will ever know. The birth of the child becomes a family experience and the new baby enters the family eagerly and happily worked for and much loved. It is a good beginning.

In North Carolina, there is an ASPO trained and accredited teacher of PPM within approximately two hours of all cities. The series of classes varies from six to eight sessions. A fee is usually charged and is tax-deductable as a medical expense. The training should be taken during the last two months of pregnancy when interest and motivation are highest. Many hospitals now allow husbands who have attended PPM classes and have their physician's permission to be present in the labor and delivery rooms. More hospitals are opening these doors as couples press physicians and hospital administrators for the type of medical service they want and need.

Most PPM instructors have periodic film showings for couples to attend to learn more about the methods and emotional satisfactions of PPM and to help them decide if PPM is something they want to use for their childbirth. Any woman interested in PPM who does not know a source of classes can find the ones nearest her by writing the **ASPO South Eastern Regional Representative.** *She is Barbara Huberman, R.N., 1607 Dilworth Road West, Charlotte 28203.*

June Todd Smith
Tuckasegee



Worth Cooley

The baby wasn't due for two and a half weeks, and on that Saturday afternoon I was feeling restless and miserable. I had a slight cramping sensation but didn't think much about it. We went out to a folk concert that night, as I knew we wouldn't have much longer to just take off and go places by ourselves.

When I woke up at 4:30 a.m. Sunday morning, I knew why I had felt so out of sorts. I was now having regular contractions. Thinking, in my sleepy fashion, that the contractions were at least twenty minutes apart, I decided not to bother Charles but to just get up and read for awhile. I just knew my nervous husband would be rushing me to the hospital long before it was time.

Much to my surprise, the contractions were five minutes apart. I started my slow breathing and everything was well under control. I finished packing my suitcase in between contractions and threw on some clothes for the trip to the hospital. Now it was time to wake Charles. Since I didn't want to scare him, I started calling very softly and then became progressively louder as the minutes went by and still no response. When he finally opened his eyes and I explained what I was doing fully clothed at 5:30 in the morning, his comment was "Are you sure?"

My prepared husband had developed nerves of steel, and here I was the one getting jittery about going to the hospital. As I stopped talking to sit down and breathe, he realized maybe there was something to this after all.

We arrived at the hospital at 6:10 a.m., literally at the crack of dawn. A very pregnant nurse greeted us at the emergency room entrance. While examining me, she explained that she, too, was taking the Lamaze classes, and wasn't it all so exciting.

Feeling sure that I must be approaching transition, as the contractions were now two minutes apart, I was rather crushed to learn that I had not dilated at all yet. When Dr. M. was called, he wanted to send me home to wait awhile, but as the nurse explained that the contractions were quite strong, he decided I could stay. While clutching my little brown Lamaze goodie bag, Charles and I walked hand in hand up to the maternity floor.

I was installed in bed in the labor room and prepped, while poor Charles had to pace the floor outside. By 7:30 a.m., I was all ready and was examined again. This time I was 3 cm. dilated. I was delighted that some progress had been made, and I was also very glad to see my husband again. We made our own focal point, a big X on the wall, and we prepared for some hard work.

Dr. M. came in at 9:00 a.m. to examine me and said everything was going fine. The nurses left us pretty much to ourselves, and they never asked if I needed any medication. In between contractions, Charles sponged me off with a damp cloth, and he whispered words of encouragement the whole time. He brought our review sheet from the classes, and periodically he'd check to see we were doing the right thing for the different stages.

When Dr. M. came in again, he broke my bag of waters, and contractions seemed to speed up. I automatically began pant-breathing and for an instant began to feel discouraged, thinking I would never make it to transition. Then all of a sudden I felt the urge to push, just as we had been told about in the classes. We rang the bell, and Dr. M. appeared. Much to my amazement, he said, "Sure, go ahead and push." I was fully dilated and hadn't even realized I was in transition.

The pushing seemed longer than I thought, as we kept watching for the crowning of the baby's head. I hit a low point and asked for the trilene mask, but I didn't use it more than two or three times. Finally, it was time to go to the delivery room.

I still had some hard pushing to do, but each time I had a contraction, Charles reminded me to relax and he spoke quiet words of encouragement. My nervous husband that I had been so worried about chatted calmly with Dr. M. while we waited for the magic moment. At 11:34 a.m., Dr. M. announced, "It's a beautiful boy." and thus Eric John came into the world. We were just fascinated looking at our son.

By 12 noon, I was back in the room, and lunch was waiting for us. Charles and I sat back and told each other how well we had done. We felt closer than ever before, after working together as a team to share the most exciting and rewarding experience a husband and wife can ever have.

Christine Stevens
Jackson County

How to Keep Your Maiden Name...

Our problems began when my husband and I decided that the wedding vows we made in no way required the disintegration of my career, personality, identity, or name. The last item soon developed into a real troublemaker. Below I will give you a brief outline based on personal experience and reading of the situation as it now stands in North Carolina and the area. To begin with there are two possible approaches for a married woman wishing to retain her maiden name. First, she may just keep it herself and try to use it in all personal and business matters. Secondly, she may have her name legally changed by a court order in her county according to laws like N.C. statute G.S. 101-1. Both procedures have definite pitfalls. (A third choice might be to get divorced or not to marry, which as an alternative comes with problems of its own. Only the first two choices will be discussed at this time.)

Actually it was before we had even made our marriage vows that we decided that I would remain "Deborah E. Swain." Just before I signed the marriage license, I remember inquiring with a smile, "Does this automatically mean that my name becomes 'Evely'? I mean, can I indicate anywhere that I want to keep the name 'Swain'?" Hoping against all hope I could solve my problems quite simply with the marriage license, I watched the clerk glance at her shocked co-workers. "Hmph," she grunted, "your name will remain Evelyn—uh, Everly, or whatever unless you get a divorce or remarry." He attitude made me more determined than ever to ask the court to return my name to me.

I should explain, however, that that clerk was absolutely correct. There are a few states (California I believe is one) that give a woman the choice when she gets married to decide what last name she will take. North Carolina is like the majority: a woman automatically assumes her husband's name after the wedding, whether either of them want her to or not.

For many women, so far helpless in their indignation, the law is unfair and absurd. Individuals are entitled to their own opinion, but those who disagree with the majority have no choice until after the ceremony. Most suppose that a woman's life is just beginning when she gets married, so why not start anew with a new name, People firmly believe that at marriage a woman "gives herself" to a man and lovingly receives his name in return. Some bargain!

It is a real struggle for women who feel differently, who have husbands that want as a wife a whole person with background and a past name, and who want to continue that one life, they have to live with a practical perspective before and after a wedding ceremony. At present the bureaucratic prerogatives of business and government are valued above the liberty, individuality, and independence of women.

At present, however, there are an amazing number of business transactions in which a husband and wife are practically forced by law or tradition to use the same name. Examples one can run into daily include: life and health insurance policies, car registration, income tax, credit cards, and (that great achievement of modern business) the family plan air fare. Having talked to a married friend about this seemingly insurmountable red tape, I decided to follow her example and take legal action. She warned me of the Schizo-syndrome that attacks if you don't get your name changed quickly. You feel like a helpless schizophrenic known as Mrs. "So and so" to some people and Ms. "Something-else" to others. And your mailbox looks like the bureau of missing persons! It's those minor details that drive you up the wall.

The legal system of name change in North Carolina has complications, but it is not impossible to complete. When I first started the process all I knew was that the Clerk of Superior Court in my county gave you your name back and that by law one can only have her name changed once. So in all innocence I went to the courthouse to see the clerk a month after my wedding (waiting thirty days in case I needed to establish residency). I wanted to fill out the necessary forms and return them to the clerk myself, if possible. I asked the first secretary if I could have some forms for getting my name changed. She quickly went to get her supervisor, who immediately inquired: "Have you been divorced?" It all seemed quite funny to me—the shine on my wedding band hadn't even begun to tarnish! "No," I replied, "I am married and would like to get my maiden name back." "And stay married?" They were conspiring to get me divorced! In desperation I answered, "Yes, yes. Can you please help me?" Final remark: "No. You will have to get a lawyer to obtain the forms and have him file the request. Good-bye."

Larry Funk

Legal Services

The list below consists of the various legal aid societies in North Carolina. All of these organizations are geared to handle legal problems for those who have little or no income. None of these legal aid groups (except the Winston-Salem office) will take criminal cases, first because such cases are in theory to be handled by court-appointed attorneys, and second because the funding sources (such as the Office of Economic Opportunity) restrict the societies to civil matters. Furthermore, all of these groups accept only clients who live within the county in which their offices operate.

These restrictions, however, can be waived if your case is of overwhelming legal significance or if you cannot find a private attorney who will take on your problem.

If you believe you qualify for the legal aid services, contact the nearest office either by telephone or by the preferrable method of an office visit.

If the legal aid society decides to assist you, keep tabs on the progress of your case by periodically contacting the attorney assigned to your problem. Legal aid attorneys are notoriously overworked, so be pleasant when you make your all-important, periodic inquiries, and offer to work on your own case (eg. acquire necessary documentation, investigate the fact situation, even research the pertinent law). Be tenacious but friendly.

If you know that you do not qualify for the legal aid services, contact the nearest office anyway and ask for the names of attorneys who have some expertise with your kind of problem or ask for the particulars of how you can most easily solve the problem by yourself (eg. filling out small claim court forms, contacting an appropriate agency, determining the true legal nature of your problem).

CHAPEL HILL
Carlton Fellers, Director
North Carolina Legal Services
452 W. Franklin Street
(919) 967-2279
(HEW funding)

CHARLOTTE
Terry Roche, Director
Legal Aid Society of Mecklenberg County
421 East Trade Street (Main Office)
(704) 376-1600 (Main Office), (704) 376-6591
(704) 376-6591 (Branch Office)
(OEO funding)

A few days later I went to the legal aid clinic in my town where I qualified for legal assistance (determined by annual income). At the clinic I explained my situation to Mr. B, a legal assistant who would help me file my request. (To date the case is not yet settled. We had some unusual complications, but by the time of publication, I believe everything will be over.) When I told Mr. B the problems I had run into, he was very sympathetic (something you need in a lawyer if you try this sort of thing). My case seemed simple enough and would probably be accepted. There was a filing fee of $15.00 (the amount may vary in different counties). Finally, things seemed to be working out.

The first legal step we had to follow was to give ten days notice of application for legal name change at the courthouse. This meant that a notice had to be placed on the bulletin board at the courthouse and remain posted for ten court-in-session days. This process informs the public officially of what you wish to do. Who knows, someone else might want the same name? Meanwhile it was necessary for me to find two residents of my county ("dis-interested and reputable parties") who have known me for about a year and get them to sign affadavits testifying that I was of "good moral character." The court must be sure I am not trying to commit any sort of fraud. (Help, all I want to do is remain ME!). Actually, this was fairly easy to do.

I felt great so far. (Not everyone has proof of their good moral character.) However, before long some mixups developed. The clerk's office was unable to guarantee that with or without legal action my husband's name could be dropped from the end of my name. The law stated that when a woman got married she assumed her husband's name. But what about the other law for name change!? Before we took another step, we had to be sure. (After all you only get one chance.) To be on the safe side, we had the petition "set aside" until we could write the Attorney General's office and get a clarification of the law. To say the least, I was a bit nervous.

In time word came from the state Attorney General General's staff, and it was encouraging. Here is a quote from the letter (April 14, 1972):

> In reference to your second question, even though G.S.50-12 specifically refers to a woman resuming her maiden name or adoption of the name of a prior deceased husband upon obtaining a divorce, no reason appears to exist why a woman could not attempt to change her name while she is married, providing that the provisions of Chapter 101 of the General Statutes are followed. Of course, whether she can show a good and sufficient reason to have her name changed may depend upon each individual situation.

It was a good legal answer. The pitfalls are there, of course, but for a lot of married women there is a solution to the problem of keeping your maiden name. Though the law has not been officially opened to all women who consider it a birthright to keep their name, "good and sufficient reason" is not impossible to find. In my case, for example, both my husband and I have studied to become teachers. Professional reasons are usually the easiest means of dropping your husband's name. To illustrate, my application for legal name change reads: "To the Honorable Clerk of Superior Court . . . your affiant and her husband are in the same related profession and so as to prevent annoyance in said business and professional life your affiant desires such change of name." In a bureaucracy practically run by businessmen, it is hard to argue with such sufficient cause. (Not that I like to fight with their terms, but in this struggle there are many terms for the cause.) To date no court in N.C. has recognized the right of women to retain their name when marrying as a matter of will.

One governmental agency has reluctantly consented to help women keep their maiden names. According to an Associated Press story dated June 18, the U.S. State Department has agreed to issue passports to women in their maiden names. This was not conceded, however, without a struggle. Two years ago the State Department refused to issue such passports to married women. In 1971 two women decided to file a suit which forced the State Department to relent in order to have charges dropped. (Thus if all else fails and someone in some store or office challenges your identity, you can maybe flash your passport.)

For me at least, "all else" hasn't failed. It has just been frustrating, bothersome, and at times infuriating. I was born with the name Deborah Elizabeth Swain, had it taken from me and replaced with Deborah Swain Evely. I refused that, almost compromised for Deborah Evely Swain, but my name is, and to my mind always has been, Deborah Elizabeth Swain. Finally, I'll be allowed to keep it.

Deborah E. Swain
Laurinburg

DURHAM
John Woodson, Director
The Legal Aid Society of Durham County
353 West Main Street
(919) 688-6396
(OEO funding)

GREENSBORO
J. Samuel Pfaff, Director
Greensboro Legal Aid Foundation
Southeastern Building
(919) 273-1856
(local funding)

HIGH POINT
High Point Legal Services
106 E. Grimes Avenue
(919) 885-9181
(HEW funding)

RALEIGH
Robert Howard, Director
(makes referrals only)
305 First Federal Building
(919) 833-2893
(local funding)

ROCKY MOUNT
George Lapas, Asst. Director
Legal Services for NEED, Inc.
228 S. Church Street
(919) 442-8081

WINSTON-SALEM
Thorns Craven, Director
The Legal Aid Foundation for
Winston-Salem and Forsyth County, Inc.
300 Government Center
(919) 725-0836

Discrimination

If your problem involves racial, sexual, or any of the myriad other forms of discrimination, contact the Legal Defense Fund, Inc., 216 W. 10th Street, Charlotte, (704) 375-8461. The Inc. Fund, as it is known, has a reputation for aggressive, quality legal work.

Sprinkled throughout the state are various private attorneys who are capable and are willing to handle controversial cases, including ones dealing with discrimination. But because of the strictures of the North Carolina Bar against advertising by attorneys, a list of these lawyers would be inappropriate. You will have to ferret out these men and women of the law by reading the newspapers and by talking to young attorneys including those who work at the local legal aid.

Constitutional Rights

An excellent organization to contact if you have a legal problem that deals with your constitutional rights is the local chapter of the North Carolina Civil Liberties Union (NCCLU) or the state headquarters at the Southeastern Building in Greensboro (PO Box 1872, (919) 275-8603). The NCCLU General Counsel is Norman Smith.

Because offenses against the Constitution are legion, the NCCLU will only take cases it deems of major importance. Despite this limitation on the litigation the NCCLU will handle, it never hurts to try to interest the organization in your case. Furthermore local private attorne ys sometimes will take a case involving constitutional issues and will arrange for the NCCLU to pay some of the court costs.

Dave Hough
Durham

The Volunteer Training Project
Box 5428
Raleigh 27607
(919) 755-3291

One of the main difficulties that individuals face when released from prison is their overwhelming aloneness. As "ex-cons" they are kept from most jobs and rejected by many people, they are faced with countless opportunities to return to crime and prison and few chances to stay out. Among other things, they need friends and contacts who can help with their special needs; they need job possibilities, housing, transportation, social openings. Quite often, volunteers can help the recently released find these things.

Different programs are set up in every community: one by a Junior League, another by the Red Cross, and another by the State Baptist Brotherhood, and the task of finding which volunteer services are in your area is a difficult one. Because of that, the **Volunteer Training Project** *was started. Through them, you can learn of openings around the state and, if there is none, they can help you set one up. They publish a* Leadership Information Exchange *newsletter that includes material on new volunteer programs.*

Volunteer projects won't tear down the prison walls and won't stop crime. But they do offer the possibility of one-to-one contact with those who desperately need it.

sgh

North Carolina Political Prisoners Committee

PO Box 2712
Charlotte 28201

The **Political Prisoners Committee** *is a group of people, mostly in Charlotte, who have organized to fight the political repression now being carried on by the State of North Carolina, especially against Black leaders. Currently, the Committee is working primarily on the case of Jim Grant, T.J. Reddy, and Charles Parker who have been convicted of burning a riding stable and sentenced to 25, 20, and 10 years, with bail set at $50,000 for Grant and Reddy, $25,000 for Parker.*

Not only are the sentences and bail figures excessively extreme for the offense, but there is substantial evidence indicating police deals with witnesses and similar tactics which lead up to a concentrated effort at political repression of Black leaders all across the state.

The Political Prisoners Committee is trying to raise money for bail and legal expenses and also to publicize the facts of the case. They are trying to contact people all over the state to raise money, write letters to newspapers and officials, and sign petitions to the Governor. They are publishing a newsletter to keep people up-to-date on the Charlotte case as well as others which are coming up around the state. They ask for a donation of at least $4.00 to help with their operating costs. Also available is a 25-page pamphlet detailing the facts of the Grant/Reddy/Parker case which may make your hair stand on end (50¢). If you are broke, of course, they will gladly send you this material for free, but they do need money desparately.

ajk

To make sure that the jury would believe the testimony, some of which was inconsistent and contradictory, the State's lawyers, Moore and Austin, consistently played upon the racial and political prejudices of the jury. They emphasized the civil rights demonstrations Reddy and Parker had been involved in. They particularly stressed one in October, 1967, during which the defendants had demanded that a racially mixed group be allowed to use the Lazy E. Stable.

The prosecution even went so far as to point out that a witness for Jim Grant, who testified that Grant had been in Pennsylvania in September, 1968, was a "card-carrying member of the A.C.L.U."

Judge Snepp's remarks as he delivered the sentences dispelled all doubts that this case might not be one of political and racial repression. Snepp called the burning of the stable and the horses "one of the most inhuman crimes I have ever heard of . . ." concluding therefore that these men are "very dangerous to society." He further stated that the prison system could do nothing for them because they were educated men. Jim Grant was called the most culpable because the crime was his "brainchild." Also called "culpable" was T.J. Reddy, a man whose potential had been "misdirected" and who had used his poetry to mold peoples' minds to malicious ends. According to Snepp, Parker had been young and "easily led by Grant and Reddy." Emphatically stating that "violent revolution" is futile, Judge Snepp made it quite clear that he was sentencing these men just as they had been tried by the State–for being "violent Black revolutionaries," rather than men on trial for an unlawful burning.

With that Snepp sentences Jim Grant to 25 years (the maximum sentence being 30, the minimum 2 years), T.J. Reddy to 20 years and Charles Parker to 10 years. They were sent to jail on $50,000.00 bail each.

We of the North Carolina Political Prisoners Committee are continuing to raise money for bail and for the expenses of appealing the trial itself, as well as continuing our educational and petitioning efforts. We realize that this case is not peculiar to Charlotte or to North Carolina, but we also know that in those cases where the defendants have been able to avoid legal lynching, such as in the Angela Davis case, it has been because of the protest of people all over the country and not because of a fair judicial system.

We do feel that the situation in North Carolina, at present, is particularly repressive. The two men who turned State's evidence in this case are being used against Black men in at least four other trials across North Carolina. And it did not all start recently. Robert Williams, a Black man now fighting extradition from Michigan to North Carolina, was framed in 1961 on a kidnapping charge. The many people who have come to work on this case and other cases throughout the State have heartened us, but we need even more help. We are asking for support, monetarily and otherwise. It is knowing that there are many people throughout the country who feel as we do that keeps us going.

from N.C. Political Prisoners Committee release

We are organizing a statewide conference to talk about Political Prisoners and Repression in North Carolina, to be held in Charlotte on December 9 this year. (The N.C. Political Prisoners Committee is sponsoring a rally on December 8 at which Angela Davis and others will speak concerning repression in the state.)

Bob Binner/Pamela Owens/Marvin Sparrow
Charlotte

Alternative Features Service

Court Monitoring

Members of the Chapel Hill branch of the **Women's International League for Peace and Freedom** *have taken part in picketing for civil rights, set up an arts and crafts class for children of all races before integration began in this state, have taken part consistently in the vigil for peace on Franklin S Street, and when it was learned that civilian observers were needed at the local district court, a number from the branch undertook court monitoring.*

The project of court monitoring started in January, 1971. The concerns of the monitors are to see how the poor and the black are treated, how long-haired young men and women are dealt with, and in general, how the courts are run. A number of questions have arisen as a result of the monitoring, and since questions of a legal nature must be answered by qualified lawyers, the monitors have asked *the questions and have gotten answers from several lawyers who were willing to give the time to answering. These questions and answers are to be made into a brochure for distribution but have not as yet reached the final form. These will be available from WILPF, PO Box 762, Chapel Hill 27514.*

A few of the questions are: When are you arrested? How long after arrest is one arraigned? When must one be informed of what he is charged with? When does one have a right to counsel? What are the duties of a court appointed lawyer? How are court appointed lawyers chosen? Who are bailsmen? How can one get information on reducing bail? What are the limits on bail? Who pays for food in jail? What can be used as a property bond? What sentences go with what crimes? How does a magistrate get his job? What training does he have to have? If one is arrested with a warrant and is taken to a magistrate, does he have the same rights as without a warrant?

The local branch has been in existence since 1938. It was decimated by World War II but managed to survive. It has undertaken a number of projects to put its beliefs into practice; court monitoring is one of these.

Charlotte Adams
Chapel Hill

North Carolina-Virginia Commission for Racial Justice

Leon White, Director
Ben Chavis, Coordinator for Community Organization
PO Box 1721
Raleigh 27601
(919) 833-3071

The **North Carolina-Virginia Commission for Racial Justice** *is the activist arm of the United Church of Christ in this area. To date, its most visible activities have been in the areas of Black youth organization, prison reform, and general community organization. It has been largely due to the efforts of workers and supporters of this group that Black people in the port city of Wilmington have been employing tactics from mass demonstrations to armed struggle against local racist and exploitative whites.*

Chuck Hopkins
Chapel Hill

Vietnam Veterans Against the War

For over a year, **Vietnam Veterans Against the War** *(and the brother group in Chapel Hill called* **Vets for Peace***) has been the leading force of whatever anti-war organization has been visible in North Carolina. They have planned virtually every demonstration or rally, have spoken to dozens of groups (including many to which no one but a vet could have been invited), and have added new perspective and enthusiasm to the Movement in North Carolina. It was the Vets from N.C., who started a petition and publicity campaign around the issue of amnesty that forced Nixon to publicly soften his feelings on the issue. Shortly before he went on national television and mentioned amnesty, the Vets took their petitions with thousands of signatures to the White House and discussed them with an aide. Later, when the President finally went on the air, he had greatly liberalized his stance and, for the first time, claimed that he would consider amnesty for draft evaders and deserters. That wasn't entirely because of the Vets, but their visit was considered to be an important factor in his decision.*

The Vets' main task, however, has been to educate people in North Carolina about what is going on in Indochina. They talk of their own experiences and the effect of the war on the men involved, they talk of the electronic battlefield and the intensified war that is going on though American troops are pulled out, and they talk of their friends who have died or are now prisoners. The Vets are undoubtedly the best educational tool concerning the war to which any of us have access. And we have easy access to them, for they are very eager to speak to interested people. The contact people for VVAW in North Carolina are:

Larry Smith
1030 Lockland Avenue
Winston-Salem
(919) 725-2559

Mark Smith
Apt. 186, East Howell Street
Chapel Hill
(919) 942-8436

Larry York
520 Overlook Street
Greensboro
(919) 275-5549

Lou Redden
Rt. 1, Box 18B
Pittsboro 27312

sgh

Also, in Charlotte there is a group of Vets Against the War at UNC-C. Contact Aaron Newlander (334-3145) for information.

ajk

North Carolina Resistance

PO Box 5404
Raleigh 27607
(919) 828-2446

The **Resistance***—O memories of late sixties anti-war Dave-and-Joanie fervor—is back! In fact it never faded from such places as Southern California and Philadelphia, but Resistance in North Carolina had been unheard of for a coupla years. Last spring it resurfaced.*

Its first visible action involved a massive resistance in Atlanta focusing on three issues: non-cooperation with the draft; resistance to war taxes, including the federal telephone tax; and sanctuary offered to AWOL and resisting GIs. These are still the main concerns of the group.

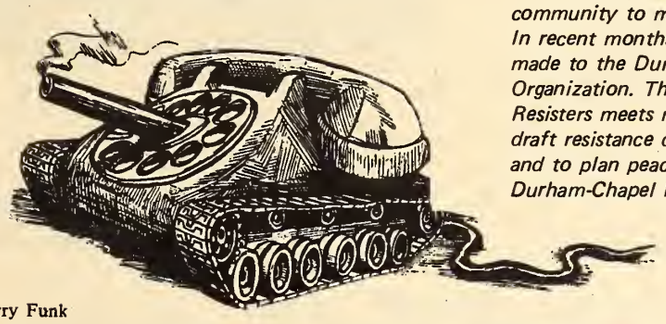
When I talked recently with Chuck Eppinette, one of the most active people in the group, he explained that they will work this year primarily through local groups around the state, most of them on campuses. They collected 100 draft cards last year, he said, and the government has made clear its concern for the Resistance's actions. Chuck had just been arrested by three FBI agents for not carrying the proper papers.

sgh

Community of War Tax Resisters

Bill Ramsay, contact person
1703 Sprunt Street
Durham
(919) 286-4254

Sometimes the only way to say "yes" to life is to say a simple emphatic "no" to death. The Durham **Community of War Tax Resisters** *was organized in May by about two dozen citizens who decided that they can no longer in good conscience pay for the War in Indochina. Most of the resisters have written letters, picketed, and marched against the decade long war and have come to see the refusal to pay the bills for more napalm, more laser bombs, more B-52s as the logical step demanded in face of the indefinite continuation of Nixon's automated war. By refusing to pay war taxes the citizen can begin to cut the blood-supply of the militarism that has diverted so much of the nation's energy, wealth and young life to Indochina.*



Larry Funk

The 10% tax on all telephone calls was instituted in April 1966 by President Johnson to pay for the escalating costs of the Vietnam War and is the most obvious and easily refused war tax. By refusing to include the 10% Federal War Tax each month as they pay their phone bills, the Durham resisters witness to their belief that individuals must not comply with immoral and inhuman actions by their government. Tax resistance forces a direct confrontation between citizens and the government, keeps the issue of the continuing war publicly visible and creates a thorny collection problem for the Internal Revenue Service.

Refused tax money is contributed at each community meeting to an Alternative Fund for Humanity that is used in the Durham community to meet legitimate human needs. In recent months contributions have been made to the Durham National Welfare Rights Organization. The Community of War Tax Resisters meets monthly to support tax and draft resistance decisions, to share information and to plan peace action projects in the Durham-Chapel Hill area.

Elmer Hall
Durham

GI Center

110 North Main Street
Spring Lake 28390
(919) 497-8062

Spring Lake is a suburb of Fayetteville. That sounds a little strange but believe me, if anyplace needs a suburb, a place to retreat to, it's Fayetteville. Spring Lake ain't much of a retreat. It is almost entirely populated by GI's and the merchants who feed off them.

The **GI Center** *there is a pretty unique place.*

It is a bookstore. The Center has separate sections for books on Blacks, Chicanos, Native Americans, Women, Workers. To honor the anniversary of the Cuban Revolution they had a good selection of titles on that subject and on where Cuba has come since then. There is a large pile of used books at cheap prices.

The GI Center is a meeting place. Signs in the window advertise the formation of a women's group and films investigating sexism and racism. It's a place for groups to get together, for people to gather and talk, for individuals to find others recognizing the need for basic change in our society.

sgh

United We Stand Books

Box 1163
Jacksonville 28540
(919) 346-9534

Like the GI Center, **United We Stand** *is much more than a bookstore. It is a meeting place for radicals from the Camp Lejeune area; the home of both* Rage, *a Marine paper, and the* Jacksonville Free Press; *and the main local source of alternative political literature (books, papers, pamphlets, etc.). Military counseling is offered and, more important, support and assistance to people whose political stands have made them a focus for attacks from the Marine brass.*

sgh

Draft & Military Counseling

The following list of draft counseling centers and individual counselors in North Carolina is not by any means complete. However, the centers and individuals listed are considered to be reputable and have experience in the field. A good draft or military counselor is someone who carefully investigates your particular situation and then informs you of all of your alternatives and the probable consequences of each alternative action. The good counselor has references such as the Selective Service Law Reporter *readily available and keeps up with current changes in Selective Service and Military Laws and Regulations. A counselor should not be concerned with trying to persuade you to any particular course of action which he/she considers to be politically or morally correct. Rather, he or she is primarily interested in helping you to reach a decision which you can live with and providing the technical expertise in Selective Service Regulations and military procedures to help you carry out that decision in the best possible way.*

In addition to the counselors and centers listed in North Carolina, there are some national organizations which can provide literature and information by mail or phone upon request. These include the following:

Central Committee for Conscientious Objectors/ An Agency for Military and Draft Counseling (CCCO)
National Office: 2016 Walnut Street
Philadelphia, Pennsylvania 19103
(215) 568-7971
Southern Regional Office:
734 Monroe Drive N.E.
Atlanta, Georgia 30308
(404) 874-0288

National Interreligious Service Board for Conscientious Objectors (NISBCO)
550 Washington Building
15th Street and New York Avenue N.W.
Washington, D.C. 20005
(202) 393-4868

Other reliable draft counselors in North Carolina can often be located through Rap Houses or a Society of Friends (Quaker) Meeting House.

** offers military counseling*

ASHEVILLE
**Peace Action Center*
Mike Ledbetter, Bill Renfrow
Moorhead House
23 Grove Street
28801
(704) 252-1616

WNC for Peace
Marcia Davis
17 Looking Glass Lane
28805
(704) 252-0908

BURLINGTON
Scott Walker
1337 Burlingate Drive
27215

CHAPEL HILL
Chapel Hill Draft Counseling Service
c/o Student Government Office
Carolina Union, Suite 203
University of North Carolina at Chapel Hill
27514
(919) 933-3903

CHARLOTTE
Charlotte Draft Counseling Service
Bruce Thornton, Chairman
2039 Vail Avenue
28207
(704) 375-2300

DURHAM
**Durham Draft Information and Counseling Service*
Duke YM-YWCA
Room 102, Flowers Building
Duke University
Box 4752, Duke Station
27706
(919) 684-3196

East Durham Draft Information and Counseling Service
c/o United Campus Christian Ministry near North Carolina Central University
Covenant United Presbyterian Church
1306 Lincoln Street
27707
(919) 682-0234 or 286-3512

FAYETTEVILLE
**Quaker House*
223 Hillside Avenue
PO Box 1586
28301
(919) 485-3213

HIGH POINT
American Friends Service Committee
Bill Jeffries
1818 South Main Street
PO Box 1791
27261
(919) 882-0109

(This office of AFSC no longer does primarily draft counseling work as their emphasis has changed to peace education activities among other things. However, they can refer you to a good counselor in the Greensboro-High Point area.)

JACKSONVILLE
**United We Stand Books*
Box 1163
28540
(919) 346-9534

MOREHEAD CITY
**Bill Haywood Collective*
109 North 7th Street
28557

RALEIGH
Raleigh Draft Information Service
Box 12261
27605
(919) 787-8208 for appointment

SPRING LAKE
**GI Center*
110 Main Street
28390
(919) 497-8062

Paul Brown
Durham

Join the Army; travel to exotic, distant lands; meet exciting, unusual people and kill them.

The Peace Action Center
Moorhead House
23 Grove Street
Asheville 28801
(704) 252-1616

The Peace Action Center *is an agency located in and under the auspices of the Moorhead House. Our primary goals are to help initiate, implement and coordinate peace action and peace education in Western North Carolina. Our programs include:*

—Draft Counseling
—Military Counseling
—An amnesty program for expatriots who refused to fight in Indochina
—A POW program to help facilitate the return of American prisoners of war
—A program to help remove war toys from the children's market
—Peace Action and Social Action

"Results, not rhetoric."

Mike Ledbetter
Bill Renfrow
Asheville

Quaker House
223 Hillside Avenue
Fayetteville
(919) 485-3213

Anyone who's spent any time in Fayetteville should already be acquainted with the **Quaker House**. *In a city of hate and fear, of pawn shops and mobile homes, of soldiers and whores, it stands out as a warm helpful positive place. Inevitably it was burned down last year.*

Quaker House has now moved and the resident couple have taken steps to bridge the gap between them and their neighbors. It seems to have worked. Signs around the house advertise potluck suppers and craft courses, and a hamster rushes between everyone's feet. But the house is still deeply involved in politics and peacework. Tables are filled with literature opposing the war and military, books explaining how to get out of the army, leaflets describing McGovern, Resistance, the AFSC.

The Quaker House exists in Fayetteville because it is needed. In a city of violence and coldness, it is a refreshing change, one of the few places where one's humanity is confirmed and friendship sought.

sgh

The Institute for Nonviolent Study and Action
PO Box 4752, Duke Station
Durham 27706
(919) 684-3196

The **Institute** *exists to educate and to provide channels for nonviolent socio-political action to confront the militarism that dominates our society and threatens the security, survival and dignity of the human community. We recognize that the present social order, by its centralized militaristic and imperialistic nature, deprives the individual everywhere of the effective power we must freely exercise if the world's resources are to be equitably shared in a humane world society. The Institute's basis and primary responsibility is to the Duke Community. To achieve its goals, the Institute also extends its services and resources to the Durham community and to companion organizations throughout the world. We will continue to explore and create nonviolent methods for this work, believing that by acting nonviolently we may best insure that we do not violate the humanity all people share.*

Project groups are to be organized around specific priorities and each group should both do the necessary research and take the initiative in organizing action on its area of concern. The Institute will maintain permanent groups to keep the campus and the Durham community informed of the results of our research and the research of other groups around the world, through an Institute newsletter, free university courses, newspaper columns, films and slide shows, speaking engagements, and a library of materials relating to the Institute's work. The Institute should thus also serve as a catalyst for action by others and a source of ideas about how to live and undertake direct action nonviolently.

The membership of the Institute will consist of members of the Duke community who are working on an Institute project and who have attended at least one of the Institute's bi-weekly meetings.

from the Purpose and Organization

Peace Education Booth

The North Carolina State Fair **Peace Education Booth** *was begun in 1964 to educate people to the idea that peace is more than just the absence of active war. It is sponsored by a number of organizations, including religious groups and the N.C. United Nations Association, and has actively contacted many hundreds of attenders at the Fair in Raleigh each year. The approach has varied each year as the world picture has varied. Each year a theme is chosen: some past themes have been "United Nations–Peace Through Human Rights," "Give Peace a Chance," "Peace is Patriotic," and the theme for 1972, "Vote for Peace."*

Films, literature, posters, petitions, balloons and bumper stickers imprinted with the theme, and conversation between Booth personnel and passersby have all been utilized in these peace education efforts.

Plans for the October, 1972 State Fair include urging people to "Vote for Peace" by choosing candidates for the Presidency and Congress who they believe will promptly end the war and reduce the proportion of our federal budget which is spent for military purposes. Slides prepared by National Action Research on the Military Industrial Complex (NARMIC, founded by the American Friends Service Committee) on the electronic battlefield and the automated air war will also be shown.

Sponsoring organizations contribute a minimum of $15 each and share the responsibility for staffing the Booth during the nine days of the Fair. Individuals not belonging to a sponsoring group who are interested in helping should contact staffing co-chairpersons: Beverly Kawalec (505 Landerwood Lane, Chapel Hill 27514; (919) 929-6396) or Shirley Geissinger (Rt. 3, Box 139B, Chapel Hill 27514; (919) 929-5886). Those interested in organizational memberships should contact Margaret Gulick (1029 Highland Woods, Chapel Hill 27514; (919) 942-4993). Planning for the 1973 Booth will begin with an evaluation meeting shortly after the 1972 Fair, so those interested in involvement in '73 are urged to make their interest known to any of the above as soon as possible.

Margaret Gulick
Chapel Hill

The people working on the Institute last summer decided to concentrate on organizing the permanent projects described in the purpose. Tom Benson worked on the library, collecting and indexing all the pamphlets, fact sheets, booklets, etc. which have been accumulating since the conference last April. We expect the library to continue growing as we begin to receive other organizations' newsletters regularly. And the library will soon include new materials needed for the peace education center and the action/research projects.

Joe Alvarez and Jim Wrenn organized a peace education center which will continue showing the NARMIC slide show, *The Selling of the Pentagon, You Don't Have to Buy the War, Ms. Smith*, and other films, to church and community groups around Durham. In the past our peace education work has served primarily to keep local movement people informed about militarism and imperialism. We hope we can begin really talking with moderate people about these issues too, getting them interested in joining us in our work.

We have begun publishing a newsletter so that we will be exchanging news and information with people and groups who are interested in what the Institute is doing.

In the fall, then, we will be ready to organize action/research project groups, possibly on the following topics:

–Over $4,080,000 of DOD funds are used to support research at Duke. What kinds of research is this money supporting, and who is doing it?
–In May, 1971 a University committee recommended that several "substantial modifications be made in the existing ROTC programs." Have these recommendations been implemented, and do any of the changes which have been made justify the University's continued participation in the ROTC programs?
–The Army Research Office-Durham continues to occupy space on campus. What research is AROD funding? When will the University sever its ties with AROD?
–In what corporations has the University invested? What corporations do its trustees and administrators work with? Do these corporations support militarism and imperialsim?

With the organizational base we are building this summer we hope we can get more people actively involved in these Institute projects in the fall.

Peace,
Christopher Lewis
Durham

The Chapel Hill Peace Vigil

Beginning on Wednesday, January 4, 1967, a group of concerned citizens of Chapel Hill began a vigil opposing the war in Vietnam. The vigil was initiated by the Peace and Social Concerns Committee of the Chapel Hill Friends Meeting but it is now an independent association and includes many who are not associated with the Society of Friends. Professor Robert Gwyn is the leader.

The first statement signed by those assembled to stand in silence for the hour from 12 noon to 1 p.m. in front of the Franklin Street Post Office and addressed to President Johnson was:

> Mr. President, Until Americans stop killing and being killed in Vietnam, a silent vigil every Wednesday noon to express our sorrow and our protest.

Robert Sulkin

This incomplete sentence was used each week until President Nixon enlarged the war to include Laos and Cambodia and initiated the Vietnamization policy, at which time the protest was extended to include the killing by proxy and the bombing in Indochina.

The statement changes from time to time in an effort to reach a method to stop the war. Recently it was addressed to the Members of Congress urging that funds be cut off for the war by accepting the Gravel-Mondale Bill in the Senate and the Drinnan Bill in the House.

The original signatures are sent each week with a covering letter to the President and copies are sent to the two North Carolina Senators, as well as to Rep. L.H. Fountain of the 2nd District. Candidates for the presidency likewise receive copies, as they did in 1968. An extra copy is usually sent to someone in the Congress who has made a strong statement against the war to show that he has support for his opposition.

After the vigil, those who wish to gather for a simple meal of bread, cheese, tea or coffee and fruit get together at the Presbyterian Student Center. The lunch is subsidized. Contributions made for the lunch are sent periodically to the American Friends Service Committee for the work in Quang Ngai Province, Vietnam, for rehabilitation of refugees and to aid in making artificial legs and arms for those who have been maimed, whether by the war or not. At the meal various volunteers agree to send the letter of the week which is a shared responsibility.

In the course of the years, Senator Jordan has become very sympathetic with our position, and Rep. Galifianakis also. Rep. Fountain is cautious and follows the Administration for the most part, as does Senator Ervin. But a great many people who see the vigil standing, stop to stand for a few minutes and to sign the statement. The number of standees varies with the news of bombing. Accelerated bombing brings out dozens more protesters. The Franklin Street Post Office is across the street from the campus of the University of North Carolina and it is easy therefore for students to take part.

Charlotte Adams
Chapel Hill

After several years of absence, the weekly vigil in Durham returned last year. It is held every Thursday at Five Points from noon to 1 p.m. For further information, contact Diane Preiss, 2722 McDowell Street, Durham; (919) 489-2659.

American Friends Service Committee

1818 South Main Street
PO Box 1791
High Point 27261
(919) 882-0109

"Peace" is, at best, a nebulous word, and the concept of peacework can (and perhaps must) be expanded so much that any work in that area seems inconsequential. The AFSC has managed to match its farsighted understanding of those words with significant, positive action; individuals combat their own personal lack of peace as they struggle with the need for it between nations and peoples.

The High Point office of the Service Committee is the group's southeastern branch and is this area's headquarters for the group's action and educational programs. Those programs are aimed at North Carolina and New York City; Mississippi and Mexico; Guatemala and the Gaza Strip. Especially are projects directed toward restoring international order and eliminating racism. This has meant that AFSC workers have expressed their own opposition to ongoing wars, have brought world leaders together in an effort to broaden communication on the issues of war and peace, have spoken to countless groups of the need to turn from militarism. They have worked in jails, on Indian reservations, in Northern ghettoes and Appalachian housing projects. They have sought to provide medical care, adequate housing, day care centers, have helped work for radical prison change and community organizing.

For more than a half century they have been involved in important social change projects throughout the world, as part of the faith and practice of Quakers. As staffworkers wrote in 1961, "We work for a world society that is nonviolently ordered and in which men are neither debased nor exploited for any reason or for any purpose. We work for it because we think it is the kind of world God intends men to live in."

sgh

Vietnamese Children's Fund

PO Box 2842
Durham 27705
(919) 286-1406

We, as Americans, share the burden of what is happening in Viet Nam and the rest of Indo-China.

It is true that we differ greatly in our ideas about the war; however, every person should feel the tragedy of it. Whether the United States should be involved in this war or not, the fact is that we are involved; and when a child dies or is injured or left homeless, we as humans share the responsibility of what has happened. It then becomes our task to seek positive ways to answer those children.

It is difficult to be sensitive to the lives of people who are separated from us by cultural understanding and by great distance; however, it is our belief that what societies and oceans can separate, human love and compassion can bring together. That is what the Vietnamese Children's Fund is all about. We are trying to provide an instrument that gives people the chance to love and understand; to, in fact, touch the lives of the children of Indo-China. We cherish the opportunity to remind ourselves and our brothers and sisters that there are children who need our help. We ask you to pause and remember the children who suffer. For them, we ask your thoughts and understanding.

The purpose of The Fund is to provide a means of saying "yes" to those children who are in need of a second chance in life. Some have lost an arm, others a leg, and still others a home or parents. Together we can begin to help repair the lives of children damaged by war. We ask you to give what you can.

Everyone should have the opportunity to give something of themselves to the children of Viet Nam. We want to provide that opportunity to as many people as possible. The Partnership is a chance for people to share their time, energy, and wealth in the pursuit of healing. Our idea is to do this by providing people with the resources to instigate creative fund drives. The funds collected will be sent to already-established programs working with children inside Viet Nam. In this way, we hope to create a way for our nickels, dimes, and quarters to make a difference in the lives of some beautiful-but-injured children.

We hope to accompany many of our fund drives with educational programs. The more we understand the Vietnamese situation, the more able we will be to find positive ways to be agents of healing.

All the efforts of The Partnership will hopefully expose more and more individuals to the needs of the war-torn people of Indo-China. Viet Nam is a long way from our homes. It is easy to forget the suffering that continues there. Indeed, there are those who want us to forget. There are also those whose lives depend on our ability to remember, to feel, and to respond.

If you care and have a little time, we have some ideas. Please write.

from a VCF brochure

Carolina Friends School
Rt. 1, Box 183
Couch Road
Durham 27705
(919) 383-2257

The **Carolina Friends School** is undoubtedly one of the finest schools in the state in terms of integrating human values into a structured "school" situation. They still have a long way to go, of course, in several areas. Some people have left CFS because they felt the school was placing too much emphasis on academic "achievement" and creating unnecessary pressures. Others feel that the school is becoming a haven for the children of rich liberal folks and is not serving the needs of people without money. Approximately 15% of the current enrollment now receives full or partial scholarships and the school hopes to double that in the not-too-distant future. Similarly, I am impressed by the feeling that most of the people running CFS are not only aware of many of their limitations, but are actively working to change things. Indeed, change seems to have been integrated into the structure of the school, and as long as that structure doesn't rigidify, the Friends School will continue to serve as an important model in our attempts to humanize our relationships with our children and with ourselves.

The following article by Kent Phelps, a student at the school, gives a picture of CFS which suggests much about what happens there. It is, of course, a limited picture; any other student would paint a very different one. But that, after all, is what it's all about.

ajk

This article is dedicated to Harold Jernigan, who got us where we're at ("We couldn't have done it without you").

When I first came to the school in '67 it went up to 4th grade. One of the reasons I was going to the school was because the teachers there treat you like human beings, not a learning machine. Everything was different there, even the playground was different. It wasn't just a field. It was one of the most elaborate ones I had ever seen. One of the most neat things about it was the thing called the spider web. It is a wooden frame, about 20' by 20'. Then there are three boards set up vertically in the middle about five feet apart. Holes were drilled in the vertical boards and ropes put through the holes. So it looked like a jungle jim made out of ropes. There were also giant sized Lincoln logs. So when you made a fort with them you could get in it. Plus a whole kaboodle of other things.

There are other things like, we get more free time than other schools, there was no cafeteria so we got to eat outside on the playground. The math and English workbooks are fun and different. It made learning fun.

In '69 we got four U.K.s (a U.K. is a small pre-fab house) and used those as classrooms; that way the school went up to age 13 (by then we had eliminated grades). There were a few new teachers, the school was as great as ever. Then they started work on a new building. It was to be one big room (aside from a few offices and such). The classes would be scattered about in various corners and areas. And the library was in the middle. Well it was completed in '71 and was fantastic. It was just as I had pictured it would be.

There was a big change in the curriculum that year. We got to choose our own courses. Like they would give us a choice of courses for the period of 9-10. But we wouldn't get that course from 9-10 Monday through Friday. Oh no, we would choose a 9-10 course for Monday, Wednesday, Friday and another for Tuesday and Thursday. That would go on 'til twelve, then we would have lunch. Then at 12:45 we would work on our math and English workbooks. There is a really neat system for working in our workbooks. We have contracts. Say, I needed to set up my contract. I would sign my name on the contract sheet. The page I was on. And the page I planned to be at the end of the week. Then at the end of the week I would go check in with my advisor and show him that I had finished my contract. That way we could work at our own rate.

Then at 1:45 we would have physical education that was about the same as any other school's, except we had a favorite sport, Cross Country Soccer, where the whole middle school would play. There are two teams, three classes each. One goal is at the far end of the athletic field and the other is at the far end of the parking lot, about a third of a mile apart. There are no boundarys. The only boundary there was is the school property line. There are three balls in play. And they are all thrown up at once. There they go! You go kicking it through the woods, over the stream, in the stream, out of the stream, and, if you're lucky, through a goal. Once the ball goes through the goal it's out of play. So your team has to make at least two goals or you lose.

The reason I've saved this part so far is because it will take so long. I'm going to tell you about some of the courses we took.

Ideal Communities is about how people are trying different way's of living: communism, capitalism, socialism, etc., trying to find out what would make an Ideal Community and how to do it.

Debate was a good one. We learned how to debate and debated on different things like: Is God dead?; Vegetarians vs. Meat-Eaters; Does an octopus have eight legs or eight arms? Which side would you choose?

The Black Experience, a review into black history, the more famous black people, slavery, how the black people helped build this country, what the black people are doing today.

Animated Movies, a class where we split up into five different crews and each made a different animated movie.

Now my favorite. Comics was a class where we talked about comics, the art, dialogue, and quality of different ones. And then started making them. A whole lot of them came out, about ten in all. One of the first was Freak Man (drawn by John Scott and written by Kent Phelps). In F.M. #1, Freak Man fought Super-man, not the Super-man you know, but another less super one (no, he didn't come from Krypton). Freak Man's powers were that he could jump incredible distances and BAD BREATH. He gained his breath by eating a garlic and limburger cheese sandwich. Later on in his career he gained the dread Atomic Fart. Another comic is Charlie Chun King and his No. One-ton dumb son. A parody on Charlie Chan (drawn by Robert Rubin, written by Ralph Kirshner). Another R. Rubin and R. Kirshner creation is Claxton Fuddles, the British detective, and his companion Lord Dudly. Ralph Kirshner put out a very good parody, named MUD, on the school. However, it only got up to Issue #2. A whole kaboodle of others came out: Virgil Clutz *by Tad Reedy,* Red Roit Racer *by Mark Cambell,* Secret Soy Bean *by Chris Spryte, Kirk Smithermin, Evan Whitles, Phil McMullun,* Max Mouse *by Richard King and Hill Pratt. A lot more, but I can't think of them.*

Another neat thing about the school is that we try different experiments, like student teaching, camping trips, etc. Such as one day, when we came to school, all the teachers were mute. They wouldn't talk, so we, the students, had to teach the classes. What would you expect to happen? Complete chaos? No way. The students really came through. In the courses throughout the morning the students who knew the most about the course would teach it. Yeah, there were a few who used it as a day to goof off, but most of us didn't.

Our camping trips to Quaker Lake and Morrow Mountain were neat. We organized different ones. Once there was a bike trip to the lake (56 miles) made by about twelve people. A work camp was there later in the year. And an archeological trip to Morrow Mountain turned out a few things. The camping experiences were really great and made us function as a group.

The school has no bells to tell you when to come to class and when to go. The teacher doesn't take you to lunch in a single file line. You are a human being at C.F.S. An individual. There are some people who skip classes, some just goof off all day. The school has it's bad points, but it has some good points too. Peace

Kent Phelps
Durham

Fred Daugherty

North Carolina School of the Arts

PO Box 4657
Winston-Salem 27107
(919) 784-7170

The **North Carolina School of the Arts** *is, to our knowledge, the only state-supported arts school in the country. Open to people from the seventh grade through college, the school offers specialized professional training in Drama, Design and Production, Dance, and Music, along with academic study leading to a high school diploma and bachelor's degree. The school is open to people with demonstrated talent in one of the major areas and an audition is generally necessary. No tuition is charged for instate high school students and college students pay about the same as at other State Universities.*

The students we've talked to have seemed very positive about the school. Intensive programs in the summer are open to a wide range of people, and are worth looking into.

ajk

The School is dedicated to the achievement of a bold new idea in education—the idea that within the framework of public education young people with extraordinary talents in the arts can and should be given, not only the academic education, but also the artistic training which their gifts justify. It is our belief that the student's generalized studies in the academic program will be greatly enhanced through interrelation with a rigorous and highly professional training in one of the arts.

Since students may enroll as early as the seventh grade and go on to complete their college education in the School, the artificial barriers between junior high, high school and college may be minimized. And because of the broad spectrum of training in the arts offered by the School each student inevitably comes to possess a broad knowledge of all of the arts.

Robert Ward
President
from NCSA catalog

New Garden Friends School

Bill Scull, Head Teacher
Box 8141
Greensboro 27410

The **New Garden Friends School** *started last year as a branch of the Carolina Friends School in Durham-Chapel Hill. It is now on its own, with about fifty students ages 5 through 12, and plans to raise the upper limit each year until the school provides "an ungraded education from kindergarten through high school." The emphases of the school are on expanding and developing children's basic curiosity and creativity; on fostering a sense of individual worth in each student; on creating an interactional mode of co-operation; and on involving students in a living process—education as living as opposed to education to learn how to live.*

Having not visited the school this year—after an almost total change in staff—we can't really say much about what goes on there. They certainly are, however, moving in directions which pose real alternatives to "schooling"-as-usual and are consciously trying to create a model for change in the community.

ajk

The program is ungraded, flexible, and based on respect for the individual student. Classes are small, and much individual work is done at each student's own level; whenever possible, they work in areas of special interest to them. The teacher-student ratio is high and, where it is feasible, special help is made available to augment the regular faculty. Because we believe the classroom is not the only place to learn, the curriculum includes trips within the city, to the country, and to places of interest throughout the area.

New Gardens Friends School is nonsectarian; it does not teach any religious point of view. It has adopted the Quaker practice of meditation for a short time each morning, followed by a student-teacher free discussion and group singing.

New Garden Friends School benefits the community by showing other teachers, in both public and in private schools, how an open school works. Teachers and student teachers from the central part of the State have already visited it to study its methods and, in many cases, participate in teaching the open school way. As a final benefit, the experiences and success of the New Garden Friends School will offer a model for the public schools to follow in the difficult social, as well as educational, tasks they must now face.

Because it is the belief of the School that children of different backgrounds not only can get along together, but will grow because of their differences, it is part of the basic policy of New Garden Friends School to seek racial, religious and economic balance in the enrollment. Admission is based on interviews with prospective students and their parents or guardians; the Admissions Committee has the prerogative of selecting those students who, with their parents or guardians, understand, appreciate and support the aims and purposes of the School. No entrance examinations are given, and prior academic records do not influence the Committee. A limited number of full and partial scholarships are available, and awarded on the basis of financial need as determined by the Finance Committee.

Me and the Bee

Me in the tree with a
bee (ouch) don't you see me
and the bee he stung me
1 2 3 I'm out of the tree and
so is the bee better not
sting me bee or I
will beat his brown little bee hind in
don't you see thats me
and the bee you see
me and the bee are up
a tree about this hole business

Mark
Greensboro

Seventh Street School

121 West 7th Street
Charlotte 28202

Bobby or Mike Righi
1616 Lyndhurst Avenue
Charlotte 28203
(704) 332-6830

Our "school" is going. We have fifteen kids, from five to fifteen years old. We're in a couple of rooms in a small church-owned building in the middle of downtown. So far we've fixed up the place together, gathered materials for the younger ones, gotten to know each other a little bit, and made a few plans.

We have a teacher, who we're trying to pay—a very minimal salary. We're supporting him and paying rent by tuition from parents—on a graduated scale—the more money the family makes, the larger percentage *of its income they contribute. Parents are also very much involved in setting up and working with the kids as well.*

Not really much more I can say until we see how things go.

Michael Righi
Charlotte

Greenwillow School

Community Church
Purefoy Road
Chapel Hill 27514
(919) 942-2050

Greenwillow School *is a small learning community that was begun in the spring of 1971 by a group of parents who were not only dissatisfied with the existing local schools but who wanted the responsibility for their children's school lives and a strong voice in their education. Underlying our dissatisfaction with the traditional school was the feeling that children should not be coerced and homogenized, confined to rigid schedules and subjects, subjected to corporal punishment or controlled and manipulated by the threat of grades and punishments. We question the values that are stressed in the traditional schools such as conformity, competitiveness, labeling (segregation by grades, tracking and special classes), the use of violence for behavior control and the forced dependency on others (teacher) for learning and control of one's actions. We are a group of parents who, because we think the old ways are failing, are struggling to find ways to equip our children with the strength and resources for living in our troubled and fast changing society.*

Greenwillow seeks to give our children an atmosphere of love and approval with positive encouragement and guidance. Since we feel that the whole community should be the 'school' we take many field trips including some for several nights. In addition to the traditional reading, writing and math we help our children learn about anything that interests them. We try to foster interests through exposure to interest centers, trips and having community people come into the school to share their work, craft or special interest.

Greenwillow is multi-aged with no separate grades. Teachers hold conferences with parents instead of giving report cards. The methods of teaching are flexible and varied according to the individual child. There are frequent art, science, cooking and building projects. The children and teachers plan their days together. Parents and volunteers are frequent helpers in the classroom and on trips. Parents also serve as officers of the cooperative and on the various committees required to keep the school running smoothly. In order to give all its families an equal voice in the school there is no Board invested with powers. The whole membership serves as a "Board" and is responsible for hiring teachers, setting policies, school maintenance, and planning activities.

Fred Daugherty

Greenwillow was begun after several meetings of interested parents and teachers were held. Three people offered to act as the Board of Directors which is required to incorporate. Incorporating papers were filed and by-laws registered with the state setting up the school as a non-profit corporation and cooperative run by all its members. We then advertised to increase enrollment, gathered equipment, rented a place in Durham, hired a teacher and opened in September 1971 with fourteen children. We later hired a second teacher.

This year we have moved to the Community Church in Chapel Hill because most of our families live in Chapel Hill. We hope eventually to have a place of our own. Because we believe largeness causes a loss of community feeling, involvement and flexibility, our wish is to remain quite small.

We had a lot of good experiences last year and some hassles too. The kids enjoyed all the equipment, the field trips, the many projects, the variety and number of adults and especially having a voice in their school. Parents and children shared in cleaning the classrooms and keeping equipment in order. We found we had to have an admissions procedure to help us avoid admitting children with severe emotional problems or learning disabilities or children whose parents didn't really understand what our school is about. After some teacher problems we found it imperative that our teachers be dedicated to the idea of alternative education and that they be experienced, highly confident and enjoy working closely with parents. As in all co-ops there were some parents who did their share of work and others who didn't. Collecting tuition which we set at $53 a month per child went fairly smoothly. This could have been troublesome since tuition is our only source of income.

Greenwillow is non-sectarian and open to all races. Our age range is five to twelve. Last year 1/3 of our students received some tuition aid. We are glad to have visitors and especially welcome volunteer helpers. Anyone interested in coming should call first or write to me. We will also be glad to share our experiences with anyone interested in starting a school. We'd like to see more around.

Marcia Herman-Giddens
Chapel Hill

Amity Community, Inc.

535 North Blount Street
Raleigh
(919) 834-8104

Amity is a small free school located in a large house in Raleigh. The main energy sources for the school seem to come from the teachers who started it, but there is a goodly amount of parental involvement in a direct, daily way. During our short visit there in the spring we got good feelings about it, mainly because the children were happy and alive, the adults were obviously really into the kids, and everybody was treating everybody else with respect.

There was chaos, too, of course, but alive chaos, not the kind of chaos that happens so often when the chains snap in a public school. Amity is beset by hassles—money hassles, state bureaucracy hassles, and the hassles involved in trying to define more precisely where they're going. Based on the commitment of the folks involved and the response of the children I met, though, I'd say they have a pretty good chance of making it. Well worth contacting if you are in the Raleigh area and looking for alternatives for your children or if you are thinking of starting something yourself. The following letter from Peter Sunderland, a student at Amity, says it better than I ever could.

ajk

Amity, the only Free School in Raleigh, since Sept, 1971, is still going. Haveing trouble with the schoolboard luckly Amity is still in exzistence. Amity has passed all the truan offersers, and the fire inspections but not the health inspector. In the beggenning of the year the health inspector gave the school a 71. A few days ago he gave the school 72. The problem was that we don't have a waterfountain. A friend of the school can get one but doesn't have it now.

There are 14 happy children in the school, I am one of them.

I love the school, much more than any other school I have ever been to. I didn't have to type this letter, it was my own idea, no one elses.

Amity means friendship in french, that sure is what the school is.

The parents of the school each have half a day to come and teach what they know. Although the parents teach, Steph Faghnhule and jeff london are at the school every day. they stay at Amity over night. When Jody Dahlia finishes school, he too will live at the school.

Amity goes on feild trips very often. Monday we went to the Mordecai house.

Any young boy or girl who hears about the school instantly falls in love with it, but when they hear that it is full they are sad.

The school owns a 2½ ft. stage where the children give plays. The room where the stage is has black paper over the windows so the room can be bright or pitch black, this room is where we show movies with the libarys progector and films, wich Mick Hancock borrows.

Amity is located 535 n. Blount. We would be delighted to have you come and visit.

Peter
Raleigh

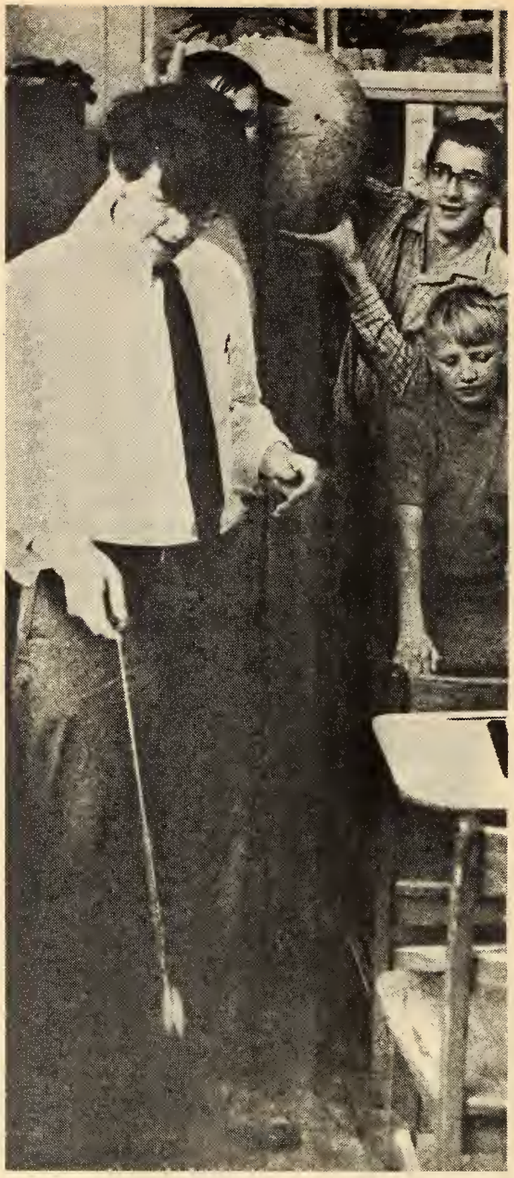
Teachers, Incorporated
Chapel Hill/Carrboro Project
Gary Maske, Director
410 School Lane
Chapel Hill 27514
(919) 929-6731

While "free," "progressive," "experimental" whatever-you-want-to-call-'em schools pose viable alternatives for some people who are groping for more human modes of educating/being educated; and while I have serious doubts as to the viability of isolated institutions which are supposed to "educate" people, i.e. the process of schooling, we must, nevertheless, deal with the fact that for the vast majority of children and young people school, and in almost all cases public school, is where they will be spending the bulk of their time for the foreseeable future.

After spending two years "teaching" in such a place, not to mention all the years being "taught" in one, it is difficult for me not to give in to the total despair engendered by those experiences and the ensuing fantasies of bulldozing all those horrible buildings and planting trees back in their place. Sadly, I am not alone in these feelings, but at least I can make the failure more personal and less generalized by the awareness that there are others still fighting who have somehow managed to maintain their humanity against the onslaught of shit. **Teachers, Inc.** *is made up of some of the folks who are still fighting, and they are even winning some of the battles. The war, of course, is still in doubt.*

The Teachers, Inc. Project in Chapel Hill/Carrboro began in 1969 with the following objectives:

1. *To provide the school-systems with highly motivated, specially-trained and supported young people with unusual experiences (Peace Corps, VISTA, Teacher Corps, Civil Rights) who would not normally have chosen to teach in these districts, and who have a high potential for educational leadership.*
2. *To foster incremental change within the schools by initiating and supporting experiments in curriculum development, teaching styles, classroom structures, and community participation in the everyday life of the schools.*
3. *To develop close ties with the parents and the culture of the community.*



Bruce Carden

One of the main thrusts of Teachers, Inc. is to experiment with new modes of relating to the business of teaching. Successful experiments are then shared with other teachers in the group and with other teachers in the school system, in an effort to present workable alternatives and promote an atmosphere conducive to change.

Another major area of work has been in terms of making the schools more responsive and open to the needs of the community. The teachers of Teachers, Inc. have worked—with some success—to make community people more available as resources for the schools (and to get the schools to take advantage of them), to promote and facilitate a much higher degree of direct involvement of teachers with parents; to go beyond the first step of integration and actually make the schools responsive to the needs of black people.

At root, Teachers, Inc. is working to make the schools directly and ultimately accountable to the children in the classrooms. They are in constant interaction with each other, with children, with parents and administrators and the community-at-large in attempts to evaluate what's going on and what needs to be done and then translating those needs into action. They are also currently gathering information on what others are doing toward these goals in the public schools all over the state, and often may be able to give help and support to people trying to humanize their own school or classroom, especially in terms of helping people set up similar projects in other places.

They are a most valuable resource not only for Chapel Hill but also for anyone attempting to make headway in the schools, primarily because they are engaged in learning how the system works and how to move it on a day-to-day level without selling yourself out.

ajk

Skool Re-form:

Beyond the individual schools and projects described on these pages, there are a number of other potentially exciting things going on around the state. The following lists, compiled by Gary Maske of Teacher's, Inc., offer a number of resources for people looking for work with kids in more human settings, ideas to share, or support for directions you want to follow. There are lots of other folks as frustrated with the Ed Biz as you are. Maybe you can help each other if you get together.

ajk

Alternative Schools; Special Programs in schools; Subversives; Places Designed to meet the needs of kids; Sources of good ideas in education:

North Carolina Advancement School
Dr. John Bridgman, Director
1621 Third Street
Winston-Salem 27101

The Children's Center
Evelyn McNeeley, Education Coordinator
2315 Coliseum Drive
Winston-Salem 27106

Carolina Boys Camp
Winston-Salem 27107

R.A.P. Room
448 North Main Street
Winston-Salem 27101

Laurinburg Technical Institute
Laurinburg 28352

Guilford Technical Institute
PO Box 309
Jamestown 27282

Wilson Technical Institute
902 Herring Avenue
Wilson 27893

Randolph Technical Institute
Ms. Frances Moffitt
Drawer 1009, Industrial Park Avenue
Asheboro 27203

Reading, Speech & Psychology Center
Janey Sommers, Teacher
1200 Glade Street
Winston-Salem 27104

Learning Abilities Program
Pat Underwood, Resource Teacher
621 Wall Street
Albemarle 28001

Chapel Hill Independent High School
PO Box 136
Chapel Hill 27514

Title III Learning Disabilities
Cumberland County Schools
Mildred Williams, Coordinator
PO Box 1420
Fayetteville 28302

Wright School
North Carolina Re-Education Center
Dick Yell, Director
3132 Roxboro Road
Durham 27704

Write to either or both of the following for a regular (national) listing of good places to apply for work with kids:

Teacher Drop-Out Center
PO Box 521
Amherst, Massachusetts 01002

New Schools Exchange Newsletter
301 East Canyon Perdido
Santa Barbara, California

The following is a list of Modular or flexibly scheduled schools which have made significant

Child Advocacy Centers

Child Advocacy is a loose term that stands for a number of concerns about children, especially about the individual child and how he fares in a complex social system. Many of the people involved in Child Advocacy like to see it as a social movement oriented to the rights of children as humans. In practical terms, child advocacy is especially concerned about children who are somehow especially vulnerable—children who are physically handicapped, retarded, emotionally disturbed, whose home environments are not beneficial, whose school programs are inadequate. The object is to see that each individual child gets the services he needs. This is done most often by attempting to work within the existing system, while remaining primarily committed to the child and his needs.

There are, obviously, a lot of very effective "natural" child advocates walking about, most of them blissfully unaware of the term child advocate. There are also a number of special programs in North Carolina which are attempting to practice Child Advocacy and to get better services to children whose needs are not being met.

Child Advocacy Center
3132 Roxboro Road
Durham
(919) 477-0497

The Child Advocacy Center was founded early in 1969 as an attempt to find solutions for problems which had been encountered in designing educational programming for handicapped children. Specifically, the Center is working toward improving the conditions, and especially the educational programs, of children in institutions (centers for the retarded, state mental hospitals, etc.), in finding ways in which some of the children now in institutions can be cared for closer to their homes, and to improving the training of the professionals who will work with these children. An attempt is made to adopt an ecological view of the systems in which these problems arise and how the individual child reacts and interacts with these systems. Materials explaining more fully the concerns of Child Advocacy and exploring the lives and problems of children are available from the Center.

Child Advocacy Systems Project (CASP)
101 Roper Street
Morganton 28655
(704) 437-1018

CASP is a federally funded demonstration project working out of LINC in Durham, but headquartered in Morganton. The program has two main purposes: 1) to advocate for children, and 2) to learn about children in all the worlds they experience (home, neighborhood, school). Activities can range from getting a child a pair of glasses to following him or her into court.

O'Berry Center
Goldsboro
(919) 734-8480

O'Berry Center for the Retarded employs two full-time community liaison people, one relating to Harnett County and another to Wake County. These "advocates" work fulltime in these counties, their principal function being to offer aid in community placement for O'Berry residents returning to the communities. The "advocates" work with a team of social workers in identifying children needing help and providing the necessary assistance. They also work toward forming citizen advocate groups, gathering student volunteers, and educating the public in the problems of handicapped children.

Fred Daugherty

Bragtown Project
606 Belvin Avenue
Durham
(919) 477-1422

This is also an excellent example of child advocacy involving a single geographic community, which involves four school districts.

Child Advocates at Western Carolina Center
Morganton

Two child advocates work fulltime at the Western Carolina Center for the Retarded. The advocates follow closely the progress of children from specific geographic areas, as well as troubleshooting for any child in the institution whose rights are being somehow abused. Getting children who are already out of the institution and finding them the services they need in their home communities is a natural function of this job. The advocates are free from departmental loyalties, answering to the Superintendent of the Center.

Project Care
Pinehurst Middle School
Pinehurst
(919) 295-5331

An experimental open classroom located at Pinehurst Middle School in Moore County. Here a group of exceptional children (primarily mentally retarded) are integrated into a large group of children their own ages (seven to thirteen). The purpose is to provide each child—regardless of his strengths, weaknesses, or the label which has been attached to him—the benefit of an open and flexible learning environment.

Kathy Taylor
Durham

Is There Life After Death?

departures from more traditional schools. All are public schools but have mobilized their administrations, school boards, staffs, and communities to support some innovation. Most of the elementary schools listed are functioning Open Schools.

Albemarle Junior High School
Joseph R. Brooks, Principal
6990 Democracy Road
Charlotte 28212

Bragtown Elementary School
Bragtown Community Project
Bill Lofquist, Director
606 Belvin Avenue
Durham 27704

Smith Elementary School
Nancy Jones, Resource Teacher
c/o Burlington City Schools
Graham Street
Burlington 27215

Seawell Elementary School
Barbara Lawler, Principal
Homestead Road
Chapel Hill 27514

Frank Porter Graham Elementary School
Dave Perry, Team Leader
John Beck, Team Leader
Highway 15-501 By-pass
Chapel Hill 27514

Jeffrey's Grove School
Raleigh

Ephesus Road Elementary School
Terrance Greenlund, Teacher
Ephesus Church Road
Chapel Hill 27514

Chapel Hill Senior High School
Bill Strickland, Principal
Homestead Road
Chapel Hill 27514

Enderly Park School
Jerry Moore, Principal
1318 Clay Avenue
Charlotte 28208

Pinecrest High School
Southern Pines

North Elementary School
Dick Hamreik, Vocational Director
900 North Ramseus Road
Kings Mountain 28086

Central Middle School
Ronald Nanney, Counselor
105 East Ridge Street
Kings Mountain 28086

Peeler Elementary School
Frazier Elementary School
Greensboro 27402
(Contact: Dr. Marian Franklin
Department of Education
UNC-Greensboro)

Saxapahaw Elementary School
Corrine Durham, Special Education Teacher
Rt. 2
Graham 27253

Parkland Senior High School
Winston-Salem 27101

Lexington Junior High School
Lexington

Vena Wilburn School
Sara Kellen, Learning Disabilities Teacher
Raleigh 27605

Nebo Elementary School
Jack Kirstein, Principal
Lake James Road
Nebo 28761

Community School for People Under Six

210 West Cameron Avenue (Hillel Foundation)
Chapel Hill 27514
(919) 942-4057

The purpose of the **Community School for People Under Six** *is to provide low cost day care for the children of low and moderate income parents. This specific aim is part of the broader objective of developing human resources in the Chapel Hill-Carrboro community: first, by providing an early opportunity for educational success for the children; second, by allowing their mothers to work or pursue their educations; and third, by bridging the gap between the black and white communities in the area. The Community School for People Under Six is a non-profit corporation and a fully licensed day care center under the provisions of the North Carolina State licensing authorities and is also federally approved. The governing board of the school is composed primarily of parents, all of whom actively participate in policymaking and fundraising for the school. Tuition is based on the parents' ability to pay.*

The present composition of the school indicates how it lives up to its purpose. There are thirty-nine students presently enrolled in the school. Fifty-four percent of these students are non-white. Twenty-two students' parents are paying less than the full tuition of $75.00 per month. Of these twenty-two students' parents, fourteen are paying $40.00 or less per month in tuition. The tuition of twelve students is now paid for by the Department of Social Services. Only two of the children in the school come from families with an annual income that exceeds $10,000 per year. The majority of the children are from one-parent families; and all the parents are either working or in school full-time. At least ninty percent of the mothers of children in the school were able to go to work only because of the child-care services provided.

Our philosophy: The center hopes to instill a spirit of independence and a sense of competence in each child before she or he reaches the public schools. As a progressive pre-school we want also to overcome sex-stereotyping by encouraging children of both sexes to participate in any play activity they wish and to create respect for and understanding of people of different races, life-styles, and economic levels.

The composition of the staff as well as the process of decisionmaking among the staff members provide, by example, the initial ingredients for an environment that is non-racist and non-sexist. The staff is fully integrated (black and white, male and female, various educational and/or professional backgrounds). In addition each *member of the staff participates in doing* all *the work at the center, from cooking and cleaning to bookwork and administrative duties. Decisions that need to be made concerning the daily operation of the center are reached through discussion and debate among the staff members.*

An essential ingredient in creating an environment that takes into account the best aspects of both the black and white experience for children within our center is the full participation of every parent in helping the school operate, including fund-raising, cleaning days, board meetings and parents meetings. Parents continue to be intimately involved in such decisions as the development of a sliding tuition scale which meets the needs of the parents as well as the school and the finding and purchasing of a new place for the center to relocate in.

Patty Paddock
Chapel Hill

Barb Hedman

The Community School for People Under Six represents, so far as we know, the only model of day care which is not only innovative and progressive in terms of how children are related to, but also genuinely responsive to the needs of the community they are trying to serve—with much more than token input from that community. There are other places which do really fine things with children, but none with such a strong commitment to involving the community, especially the low-income community. Currently, these folks are trying to raise enough money to buy a house in which they can permanently locate. Anyone who can offer any assistance, as well as anyone who's thinking of starting something similar, should definitely get in touch with them.

ajk

Lollipop Power

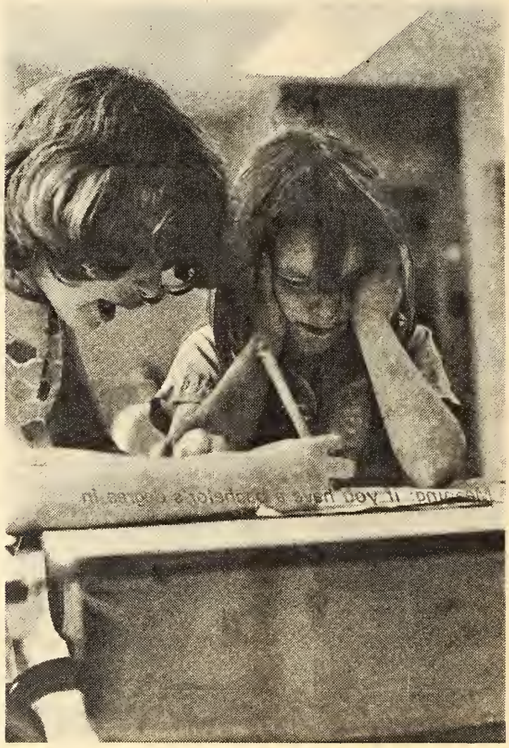
Box 1171
Chapel Hill 27514

> Lollipop Power is a women's liberation collective that writes, illustrates, and publishes books for the liberation of young children from sex stereotyped behavior and role models.

Books are an important avenue through which children develop images of themselves and the world. Most of the children's books published today reinforce the social expectations of our society by encouraging boys to be independent, prankish, and aggressive and girls to be docile and fastidious. Even the choices of make-believe for girls and boys are limited by sexual stereotypes in current children's literature.

Most children's books present a very limited perspective on adult life: marriage and family for women, and career success for men. These books convey an image of family life which ignores the fact that: many mothers work, many fathers are nurturant, some families have only one parent, some children spend their days in child care centers, and not all families are white and middle-class.

Even the best children's books often subtly reinforce sex-stereotyped behavior and suburban lifestyles. For children whose behavior or family life does not fit the accepted patterns, these books are a constant reproach.



Barb Hedman

In **Lollipop Power** *books, both boys and girls may be adventurous and independent, emotional and expressive. Adults of both sexes may work to support a family, and share responsibilities in the home. Children find love and joy, as well as problems to solve, within a variety of social settings and family lifestyles.*

Lollipop Power books are paperbound picture books for children between 2 and 8. The money received by Lollipop Power will be used to pay for production costs. We're a non-profit group. Any contributions will be gratefully accepted!

Our first books are:

Jenny's Secret Place — *Day dreaming under her mother's study desk helps Jenny while she waits to grow up; she shares this "secret" with her little brother. Ages 3-6.*

Martin's Father — *A young boy and his father engage in play and daily household activities together. Simply written for ages 2-6.*

Did you ever? — *A rhyme which invites children to try out a variety of activities and occupations, some real and some fanciful. Ages 2-5.*

The price to libraries, schools, and other institutions is $1.50. To others, including book sellers, the price is $1.00 per copy.

If you want to order a book, please add 4% sales tax (if you're a N.C. resident).

We'd like to send free copies to non-profit day care centers. Write to us and we will try to send you some free books.

If you can't send us $1 per book, send what you can!

We also need: scripts, illustrations, ideas for future books, and moral support.

Thanks!

Lollipop Power
Chapel Hill

Learning Institute of North Carolina
Richard S. Ray, Executive Director
1006 Lamond Avenue
Durham 27701
(919) 688-8211

*"**LINC** is a private, non-profit organization supported by the North Carolina State Board of Education, the North Carolina State Board of Higher Education, Duke University and the University of North Carolina. LINC was created to seek answers to the most persistent educational problems of the State of North Carolina through experimentation and research." And that does seem to be what LINC is doing.*

Anyone interested in bringing about change in the educational systems of this state will sooner or later run into LINC—and generally sooner. Most of what people have told us about LINC has been positive, both in terms of a willingness to think in terms of basic, substantial changes and a commitment to pressing for action. The work LINC does is extremely diversified, and includes:

—The setting up of an educational development center at the Research Triangle Park. This will house various non-profit education and research organizations along with a model school in which new techniques, materials, and programs would be used, both experimentally and as a model for change throughout the state.

—Evaluation of innovative programs around the state to determine if substantial results are happening.

—The planning of conferences, seminars and programs designed to facilitate change.

—The operation of the Child Advocacy Program at Morganton, the goals of which are "to determine needs of children in a wide range of areas—health, education, recreation, and relationships among families, schools, community agencies, professional disciplines and others to more effectively meet the needs of children."

—An intern program designed to encourage males to teach in elementary schools.

—The training of people who will participate in innovative programs.

—Carolina Boys Camp (PO Box 485, Candor), a year-round outward-bound, wilderness-type camp for emotionally disturbed boys based on an experiential approach to developing self-confidence and self-reliance and group involvement and . . .

—Production of films, including "The Struggle," an historical documentary about a post-Civil War all-black community trying to make it in the swamps of South Carolina.

—Production of books, including A Small World of Play and Learning *($2.00), which "gives details on construction of a playground for children of ages three through eight. It offers for easy duplication the learning-oriented playground developed at the LINC Children's Center in Greensboro." Also,* Change *($5.50), a handbook for the teaching of social studies and English which is described as "the innovative teacher's dream."*

LINC is involved in a number of other projects and is worth contacting if you are in the middle of or planning to try to take on the task of making schools more human. (They also have a very inexpensive film rental service—write for list of films, some of which are excellent.)

ajk

Barb Hedman

Malcolm X Liberation University
PO Box 21045
Greensboro 27420
(919) 275-0930

Malcolm X Liberation University *has as its main purpose the training of black people in ideological and technical skills that can be used in "African nation building." An official publication of the institution states that its "projects are designed to develop a commitment to the hard work ahead in the struggle for Pan-African Nationalism."*

MXLU opened officially in October, 1969 after a long struggle by some black students and community activists to set up a black controlled education program at Duke University in Durham. The school, now located in Greensboro, offers a curriculum with skill areas in teaching, bio-medics, engineering and communications.

Chuck Hopkins
Chapel Hill

Community Colleges and Technical Institutes

The **Community Colleges and Technical Institutes** *spread throughout the state offer some of the finest learning resources to be found. For the most part unrestricted by a lot of the academic bullshit so coveted by most colleges and universities, the community colleges and technical institutes are almost all geared toward teaching people what they want to learn, or at least teaching people useful skills. They are, for the most part, designed for and devoted to the principal that the purpose of their existence is "to provide maximum educational and training opportunities for all persons desirous of improving themselves." Okay, so they're into an ambition trip, but what that means is that virtually anyone can go—no outlandish tuition keeping people out who don't have lots of money, and a willingness to deal with you wherever you're at. Meaning: if you can't read, no matter how old you are, they'll teach you how to read.*

Meaning: if you have a bachelor's degree in sociology but get ripped off cause you don't know a spark plug from a distributor cap, they'll teach you how to fix your own car. Meaning: if you couldn't hack high school and couldn't possibly make it through "college" but really dig horses, they'll teach you to be a ferrier.

This is not to imply that everything is perfect. Like all institutions, these tend to get bogged down in bureaucratic crap that will get in your way. Plus, what you want to learn may not be offered at the school nearest you. But . . . most of them do offer a wide range of programs from elementary carpentry and basic reading to advanced electronics and business skills. In some cases these are one- or two-year programs designed to give you marketable skills in order to make a living. But much of what goes on is geared toward enabling people to learn things just cause they want to, for whatever reason. And, perhaps most encouraging of all, is the willingness of many of these schools to create courses or programs simply because people in the community want them.

Anyone wanting to learn anything would do well to check out the scene at the nearest community college or tech. They may not have what you want, but they may, or they may get it together if you ask them. And if they don't and won't? Well, then it's time to put something together yourself.

ajk

All of this is true, but there's some background that makes the situation a little less rosey. For instance, the system was originally set up by Gov. Hodges in the late 1950s in order to provide subsidized training for "runaway" industries from the North, fleeing from labor unions. The main purpose of many of these institutions is to teach local people how to take skilled jobs in nearby factories. And worst of all, the Community College and Technical Institute system has now become an integral part of the educational "tracking" system.

Mark Pinsky
Durham

Arthur Morgan School

Bill Butcher, Director
Burnsville 28714
(704) 675-4262

The **Arthur Morgan School** *is a boarding school for junior high age people located in Celo Community. The basis of the school is that education is living, and that the purpose of education (of living) is to live more fully and creatively, more in harmony with yourself, your environment, and other people. The school is very small (about 25 students) and will probably remain so. It is also very expensive (over $2300.00 per year in all, with no scholarships available at this time), rather severely limiting who can have access to it.*

In spite of that limitation, however, in many ways AMS is important to know about, particularly as a model of a humanized, human-sized living/learning community. Much of what happens here can be translated into entirely different situations—including public schools. Many of the liberal catch-phrases that have become academic bull-shit solutions tossed about by professional non-educators (non-livers) could be "applied" to AMS: individual instruction, non-graded curriculum, varied approaches to learning, shared responsibility, community involvement, democratic decision-making, etc. Only here they aren't academic and they aren't bull-shit. They are constantly in the process of being.

ajk

REALITY IN EDUCATION

The tragedy of modern education, indeed, of childhood itself, in this wonderful mechanized society of ours, is the loss of reality and of any valid sense of identity. Boys and girls have no meaningful function except to grow up. School is too often a sort of captivity, to be endured. The boy no longer goes with his father to help earn the family's daily bread, nor does the girl have a vital part in running the home. The vital issues of life, as expressed in math and literature and science are commonly reduced to dreary rituals whose symbols convey little meaning. As society advances and knowledge multiplies, this top-heavy quality of education becomes serious—in fact, deadly.

From its inception the Arthur Morgan School has tried to make education a meaningful life experience. Staff and students form a community of work and study. Cooking, cleaning, building, printing, selling, gardening, shopping, clearing brush, fighting forest fires and putting up telephone lines are no playhouse activities but real and necessary pursuits.

Constant effort is made to relate this practical work to the academic. In this context life can take on fresh dimensions, giving the academic work more zest and meaning. Problems frequently arise, but these too are part of education and life.

* * *

School business enterprises are being developed with a view to providing both meaningful work and a degree of self-support for the school. These include Celo Press, a printing and publishing business, and Celo Rummage Store, which helps fill an important need in our rural mountain area. Students take active part in both.

The school has a hundred acres of land (almost five acres per student!). The care of the fields, forests and hillsides is a constant struggle.

Field trips usually include a work project of several days at some distant place. Likewise, most of our students take part in Celo Community work days.

* * *

Leisure time activities are unpredictable. Tree houses and dams are built; guitars are cultivated and combos appear. A student radio transmitter, using the phone line for an antenna, was tuned in by the Highway Patrol and had to reduce its power.

Spring field trips take students to visit interesting projects and places. The students are actively aware of social and political problems and some, with their parents' permission, have gone to Washington to take part in demonstrations.

Besides activities there is also plain loafing and relaxing. This, within limits, is not considered a waste of time. On the other hand, TV's don't get much attention.

from AMS brochure

Education for Learning to Live Together

Burton W. Gorman
1969; 72 pages; $1.50

Wm. C. Brown Book Company
Dubuque, Iowa
(Now available only from AMS)

Education for Learning to Live Together *(the story of the Arthur Morgan School) is not a particularly note-worthy book. It does, however, give a fairly good account of what AMS is like, how it got that way, and what the implications of the school are in terms applicable to the public schools. People interested in finding out about the school can do well to read this little book for background information. The book can also be valuable for people engaged in "teaching"—in a public school, in an alternative school, on a street corner or a barn or in the parking lot of a drive-in barbeque restaurant. Ignore the author's sometimes tight-assed mentality and let the action he describes speak for itself.*

ajk

Celo Education Notes

from Arthur Morgan School
Every now and then; free

Celo Press

This is a little newsletter put out at AMS which discusses what's going on at the school, changes being made, needs, dreams, and plans along with a longer article, usually by Ernest Morgan, one of the founders of the school. Also included is information about the wilderness camp run by the school in the summers and projects undertaken by Celo Press (such as A Manual of Simple Burial*).*

ajk

North Carolina Outward Bound School

PO Box 817
Morganton 28655
(704) 437-6112

The **North Carolina Outward Bound School**, *located on the south slope of Tablerock Mountain in the Pisgah National Forest, is eighteen miles northwest of Morganton. Some of the most rugged country in the southeastern United States serves as the school's outdoor classroom. The power and beauty of the Appalachian Mountains and rivers provide exciting settings to experience the Outward Bound learning process.*

Students are given the opportunity to discover the following human qualities in themselves and others:

—a sense of themselves through confrontation of challenge in a wilderness setting;
—a sense of compassion for their immediate companions through shared adventure in small groups;
—a sense of responsibility for society-at-large through involvement in service and rescue training;
—an understanding of man in a cosmic or spiritual context through uses of solitude and introspection.

At the North Carolina School, this discovery takes place through the activities of rock climbing, initiative tests, river rafting, community service, first aid, expeditions, and a three-day solo. All these individual and group problem-solving situations are guided by an experienced faculty committed to serving youth and the Outward Bound process.

The goal of each course is to bring together a geographical and social cross section of individuals—among them, public high school and prep-school students, drop-outs, young job holders, university students, rich and poor, men and women. All are addressed as one interrelating group during their Outward Bound experience. Admission is made without regard to race, creed, or national origin. At least 50% of the total enrollment may receive some financial assistance.

There are also special courses for educators and management personnel, contract courses with schools and agencies, and with advance notice for planning the School can often schedule extra courses or design courses adapted to the needs of various groups. The staff is available to assist schools and agencies who are designing adaptive programs. This may be done on a consultancy basis or on our location through specific skills seminars.

from Outward Bound brochure

John C. Campbell Folk School
John M. Ramsey, Director
Brasstown 28902
(704) 837-2775

The **John C. Campbell Folk School** *has been doing for forty-five years much of what we, beginning with this catalog, are trying to do. There is little we could say about these folks that they don't say much better themselves. The following is extracted from Folk School newsletters, brochures, and announcements.*

ajk

What is a Folk School? . . .

* A different kind of education, holding that an awakened spirit is a vital, primary educational experience . . .
* An exposure to cooperative living, believing that the spirit becomes educated through the relationship of personality to personality . . .
* A program which utilizes culture and service in the learning experience, creating an awareness of personal identity in the sweep of events around us, preparing one to participate.

The John C. Campbell Folk School was founded in 1925 among the North Carolina highlands. Its educational purpose has been to stimulate a belief in the natural, cultural and personal resources which are the heritage of all. A variety of programs are a result: a demonstration farm, a woodcarving enterprise, short courses in crafts and recreation and service-learning programs for youth.

From '71-'72 schedule—write for this year's:

Spring Craft Course. Workshops in woodcarving, weaving, simple woodworking, and other handcrafts. Evening group activities and games. Excellent board. April 30-May 13. Room, board and tuition, $175. A few work scholarships offered.

Folk School Recreation Shortcourse. Appalachian, Anglo-American, English and Danish folk dance and song, dulcimer and folk-lore classes. June 18-24. Age limit 16 (14 local). Room, board and tuition, $72.50. Bidstrup and Lawrence Loy scholarships.

Woodcarving Workshop. Graded classes in woodcarving taught by staff and resident woodcarvers. Morning and afternoon classes, after supper activities. July 30-August 5. Room, board and tuition, $90.

Summer Folk School. A program for youth age 18-30 patterned after the Grundtvigian Folk Schools of Scandinavia. Aimed at awakening, enlivening and enlightening the spirit through discovery of land and history. Students and staff live as a family, sharing through lectures, discussions, recreation and work. August 7-Sept. 9. Room, board and tuition, $350.

1972 Craft Courses

WEAVING
Fundamentals of weaving on 4-harness looms. Techniques of creative weaving with special emphasis on color, design in pattern and plain weaving, wall hangings and rugs. Bring scissors and tape measure. Materials are available, or bring your own.

WOODCARVING
Sculpture in round and whittling, using native walnut, cherry, apple, and buckeye. Bring your pocket knife or buy one here. Materials, chisels and other needed tools are available or bring your own.

WOODWORKING
Turning on the lathe: bowls, plates, etc. Making simple furniture. Bring ideas and dimensions of things you want to make. And ladies, bring your slacks.

NON-WOVEN FABRIC
An introduction to the wide variety of fabric structures which do not require a loom. Macrame, braiding and hammock construction will be emphasized. Materials are available.

WINTER FOLK SCHOOL
at the
John C. Campbell Folk School

A five month Winter Folk School is being planned by the John C. Campbell Folk School. The program opens the way for young adults to experience a Folk School education. Seminars and discussions, actual service projects in the community and group living at the School will be integrated as a part of the program. Details are being developed to include:

Group Living – sharing in meals, chores, fellowship; decision-making at some points, working within the context of an established life style at others.

Seminars and Discussions – to be selected from:

Life styles	Government and Agencies
Religion	Recreation
National-International Issues	Natural Resources
Educational systems	Population
Ecology	Cooperatives

Community Service – project opportunities through established institutions and agencies, or surveys and research of under-developed resources.

Independent Studies – in areas of rural resource development and other individual study interests.

Crafts – especially woodcarving, weaving and woodworking.
Music – folk singing, shape-note hymns, dulcimer playing and recorder playing.
Dance – traditional English, Danish, and American folk dancing, including Appalachian square and singing games.
Philosophy – History, Literature, Science.
Leadership Training – group dynamics, problem solving, and methods of development.
Field Trips
Free Time

Dates: January 7 to May 26, 1973 Age limits: 18-30. Maximum number of participants – 25.
Cost: Total basic cost (room, board, tuition) – five months – $1000. Some scholarship aid.
For application write: Intern Coordinator, John C. Campbell Folk School. Application deadline – December 1, 1972.

The First 40 Years:
John C. Campbell Folk School
Edited and compiled by Pat McNelley
1966; 82 pages; $2.00 (paper)

McNelley-Rudd Printing Service
Atlanta, Georgia 30318
Available from the School

This little book is essentially a documentary, in words and pictures, of the history of the **Campbell Folk School.** *Through it, one gets a definite sense of the interaction between the school and the community which defines part of the uniqueness of both. The John C. Campbell Folk School is not merely a fantastic place which happens to be located in Brasstown. Rather, from the moment of its conception, it has been an integral part of that community, working to meet the needs of the people of Brasstown as they themselves have defined and articulated those needs.*

This is not simply a case of "community service." Instead, we have here an institution which views itself as part of the community. While many examples of this attitude abound throughout the school's history as depicted in the book, further efforts in the same direction have been made in the last five years since the book was written.

The school has pioneered in developing trellis tomato growing in the mountains, in its continuing attempt to maintain the viability of the small family farm. It now operates a model dairy to serve as example and tool for local farmers as part of the same attempt. The school serves as marketing agent for local woodcarvers, facilitating an increased income for over forty people in the community, and it was also instrumental in setting up a Community Cannery which is now operating as a co-operative with over 100 members.

Not everything always runs smoothly—not every experiment works. But the John C. Campbell Folk School offers a model of education, community, and life-style which all of us can learn from. If you can't go there for awhile or for a visit, read the book. Then you'll want to go.

ajk

When Mrs. Campbell became aware of this natural love of whittling, she quickly realized the potential of this combination of talent with spare time, plus the abundant and fine variety of hardwood so readily available. From the time the school was established, she had been concerned with the economic life of the community and was constantly in search of a way whereby the farm families could supplement their small cash incomes. This seemed the answer—this was the beginning of the Brasstown Carvers. And from whittler's bench to beautiful carvings—from wasted time to extra income—was the beginning of a new world of creative living and economic security for many. It has been written that "He who does creative work, whether he dwell in a palace or in a hut, has in his house a window through which he may look upon some of life's finest scenes. If his work be a handicraft he will be especially happy, for it will help him not only to perceive much of the beauty of the world about him, but what is a man's greatest privilege, to identify himself with it." This is especially true of the Brasstown Carvers.

Foxfire

Rabun Gap, Georgia 30568
Quarterly; $5.00/year

> "Foxfire" – in a damp, dark environment, something organic that glows. Usually seen in woods at night. Elusive–that's one of its nicer qualities. Shine a light for inspection, and the plant is there, but the glow is gone.
>
> Don't inspect us too closely. A good piece of work stands up to analysis, but only glows from within when the lights are out.
>
> from vol. 1, no. 2

Having had nothing to do with it, but coming from the same county, I am in as good a position as anyone to judge whether or not this quarterly has captured the spirit of the culture which it tries to represent. So far it has, and it's becoming better by the issue. Foxfire's *beginning, only five years ago, was a not-so-serious attempt by a teacher to add relevance and on-the-job training to his English classes at Rabun Gap-Nacoochee School. The first few issues were desperate for suitable copy and thus exhibited a lack of direction. But all that has passed. The feature articles–all written or interviewed by high school students–now reveal a single theme; they are explorations by these students into a dying culture. In a generation's time, the last living remnants of the mountain people will be gone. The verdict is irreversible: the skills, the anecdotes, the religion–the entire way of life–will be preserved by artisans, novelists, and historians, but not convincingly nor with the voice of experience.* Foxfire *began just in time, for only a journal of this sort is worthy of preserving the simplicity and straightforwardness of the mountain folk. Its sophistication is adequate; its lack of similarity to any other journal you've seen is refreshing; its credulity is reassuring.*

Many people will take pleasure in the articles about such crafts as soap-making, quilting, collecting ginseng, cutting and weaving white oak splints, etc. But unlike many "how-to-do" articles, these are unique in their ability to disclose the attitude of the person toward his work. Interviews are tape-recorded and the interviewees seem not to be speaking to *a machine* for *a reporter, but instead seem to be sharing with the interviewer in a manner resembling the confidential talks of an old man with his grandson.*

Others will enjoy the more historical features, such as articles on midwives, the vanishing mule, superstitions. There are always a few country recipes. And the poetry section provides an airing for some often-times very good poets. One of the best things about Foxfire *is its lack of commercial advertising.*

Foxfire *has made it and is here to stay. The only way a journal can survive when it sells for less than it costs to print is to have something to offer the reader. There is no doubt that* Foxfire *has it.*

Steve Woodall
Durham

The Foxfire Book

Eliot Wiggenton, Editor
1972; 384 pages; $3.95

Anchor Books
Doubleday & Company, Inc.
501 Franklin Avenue
Garden City, New York 11531

While The Foxfire Book *is not put out in North Carolina, it must be included here for several reasons. First, it comes from just over the line into Georgia, which is close enough. Second, much of the material is gathered in NC and all could have been. And finally, what* Foxfire *is and what it does are so important and so much a part of what we are about that we feel the need to turn as many more people on to it as we can.*

Foxfire *represents an educational enterprise which points directly to the kinds of experiences which differentiate education from mere schooling. Although* Foxfire *happens from within the structure of what, on the basis of admittedly scant data (I haven't been there), appears to be a fairly traditionally-structured school in Rabun Gap, Georgia, it transcends the usual limits of the school/classroom/walled-in mentality in every direction. The magazine is put together by students at the school and edited by a teacher there. Students go out into their mountain communities with tape-recorders, cameras, and pencils and, beginning with their own families and then going further afield, record that knowledge and wisdom that people are willing to share.*

The process accomplishes much. The students learn, all from direct experience, various skills, both the skills needed to put out a magazine–writing, design, layout, recording, photography, etc.–and the skills about which they are writing–how to make butter, build chimneys and cabins, preserve food, etc. Furthermore, the process involves the students in the surrounding community, both in its present and its past, promoting an awareness of what's OUT THERE now and also of how it got that way, where we're comin from, who we are. And the interaction between the doing process and the subject matter must, I think, not only nurture a sense of identity and pride in a culture which the larger, identity-less, culture-less society promotes as obsolete, but also increase awareness of the possibilities of personal control over one's life. That's education.

For the rest of us, those not directly involved in producing Foxfire, *many of the same possibilities are opened up. Not only is it fun to read and not only does it preserve knowledge which is on the brink of being lost forever, it is a wealth of practical information for those of us trying to escape prepackaged existence and take some measure of control over our lives. Making your own soap will not bring the revolution; nor will it make you a self-actualizing person; nor will it end the genocide in Southeast Asia; nor bring you to God. It is, though, a step toward taking control, and can serve to keep the possibilities in front of you.*

And our grandparents–don't forget them. Another thing that Foxfire *reminds us of is the incredible reservoir of experience, knowledge, and even wisdom that resides in old folks, if we will take the time to listen. America's treatment of old people is not only malevolent and sick in human terms, but is also wasteful and suicidal in economic and cultural terms. We need to be reminded of this and we need to act to stop it.*

HOME REMEDIES

For tapeworm, starve it. Then hold some warm milk up to your nose and sniff deeply. The tapeworm will stick his head out of your nose to get the milk. Hold the milk farther and farther away from him, thus drawing him out.

Foxfire, *then, serves as a tool for both those who make it and those who read it. Beyond even this, however, are the possibilities* Foxfire *presents as a model. As Eliot Wiggenton suggests in his introduction to the book, "I can't get over the feeling that similar projects could be duplicated successfully in many other areas of the country, and to the genuine benefit of almost everyone involved." I, too, can't get over that same feeling. Any takers?*

ajk

Hillard is almost eighty years old. In the rich soil of the cove, however, he still plants, cares for and harvests a giant garden that feeds not only himself, but also several members of his family and a string of friends. Anyone who has a freezer full of Hillard's beans is a rich man indeed.

The last time we visited him, he was busy peeling tomatoes he had just gathered and scalded. He waved us in, put a fresh plug of tobacco in his cheek, and went on with his work chuckling as we got our camera ready.

"People'll look at those pictures," he laughed, "and say, 'What is that crazy old man a'doin'? You tell'em I'm puttin' up 'maters for th' winter, that's what. People might laugh at such stuff as this, but I'll tell y', I'm not about t'let'em rot. And when you've got old, you're not a'going't'lay down and die just because you're old. Feller's got t'have somethin' t'do. Well, this is one of th' things I do, and I'm proud I can. Let'em laugh. I'll be eatin' good this winter and laughin' back.

The peeling process over, he next sliced and cored them, put them on to cook, and began to heat the canning jars.

"Everyone ought t'learn how to do such as this. One a'these days, times might get back hard again, and then what will they do? Nobody not knowin' how t'do nothin'. Might have t'live off th'land again, one day. We never had nothin' fer th' winter only what we put up. What we put up was what we had. Going't'be a lot of hungry people someday."

When the tomatoes were cooked to his taste, he carefully filled the warm jars one by one, adding a single spoonful of sugar to each just before tightly closing the lid.

"Lotsa people don't know how't' cook any more. They just go t'th' store and get it fixed already. These girls nowadays go off t' school and learn about everything but what's really important. Get home and still can't even cook a meal. If your woman can't cook whenever you get married, let me know and I'll come cook fer y'!"

To the last jar, instead of adding sugar, he added a spoon of salt and then sealed it. "That's th' way I learn. Experiment and experiment. Try different ways. Never learned it by readin' just by doin'. That's th' way we all learn, ain't it?"

The State: Down Home in North Carolina
Box 2169
Raleigh 27602
Semi-monthly; 40¢/issue, $6.18/year

Articles on folk legends, festivals, recipes and other "down home" subjects plus stuff on current goings on in the state. Lots of historical stuff and in general it can give some feeling of North Carolinaness. The articles seldom have much depth, but the subjects are often fascinating. And if you really want to understand the subject you have to be there. This might get you started. Recommended especially for toilet reading, if you have the six bucks to part with easily.

ajk & sgh

In my opinion this magazine has done more to record and preserve the crafts, folklore, and culture of North Carolina since its founding in 1933 than any other publication.

T.H. Pearce
Franklinton

East Carolina University Folklife Archive
PO Box 2707, ECU Station
Greenville 27834

Eastern North Carolina is one of numerous areas of the United States with an extremely rich heritage of American culture, much of which is still living in the songs and tales and memories of eastern North Carolinians. This part of the state and this part of the nation retain visible and audible signs of pre- and post-colonial Indian culture, of colonial British culture, of varying British and continental immigrant culture, of antebellum and post-Civil War culture, of Negro culture, and of numerous facets of modern urban and rural culture. All of this represents, indeed, nearly the whole of American culture, past and present, in miniature.

In order to preserve and to study this living culture and its antecedents, the Department of English at East Carolina University established during the 1969-1970 academic year a **Folklife Archive.** *This Archive houses (at the time of writing, March 1972) nearly 400 student collections (i.e. nearly 100,000 items of folk literature) in written and tape form, prepared as class projects in English 272, American Folklore. (By June 1972, we expect a total of nearly 500 student collections.)*

The East Carolina University Folklife Archive is now housed in my office. As the Archive grows and as scholarly use and requirements change, it may likely be necessary to house the collection elsewhere on campus. Although the Archive is not yet open to the public, it would be possible to arrange access to the materials.

Douglas McMillan
Greenville

Folklife collections can also be found at UNC-CH and, most complete of all, the State Archives in Raleigh. In Chapel Hill it is controlled by those who teach folklife courses, one of whom warns that it is very hard to get to. Classified folklore.

sgh

The Southern Historical Collection
Basement, UNC-CH Library
University of North Carolina
Chapel Hill 27514

Essentially this is the manuscript department of the UNC library. In fact it is a collection of letters and private papers that paints a vivid and very human picture of the South and her people. Most of the papers are those of relatively unknown individuals, providing an accurate, seldomly heard view of the South's past and of life on plantations, of the Confederacy, of the land and the people. In addition many "heavies"—both individuals and institutions—have their papers here. A catalog of the **Collection,** *"A guide to manuscripts," is published by the Library and sells for $7.*

sgh

3778 NC JOHN HEWITT (1848-1920) MEMOIR, 1918. Xerox of typed copy (200 pp.)
Account by Hewitt, a clergyman, of his experiences and observations during a horseback trip through the NC mts where he had spent his childhood, interwoven with his memoirs of antebellum mt society, of his father, a teacher and minister, and of his great-uncle, Hugh Wolstenholme, a well-known hermit of the area.

North Carolina Folklore Society

Dear Mr. Hoffius,

Doc Abrams has turned over to me your inquiry about the North Carolina Folklore Society. Here are a few facts:

1) *Organized in 1913; second oldest cultural society in U.S.*
2) *Founded publication* North Carolina Folklore *in 1948; regular issues in May and November; generally one or two "special" issues each year, with support of North Carolina Arts Council.*
3) *Society "encourages the collection, study, and publication of North Carolina folklore."*
4) *Meeting every year in December during Culture Week.*
5) *Address: Department of English*
North Carolina State University
Box 5308
Raleigh 27607
6) *Memberships: $100 life; $2 annual adult; $1 student.*
7) NCF *editors: Guy Owen and Leonidas Betts.*
8) *Current memberships and subscriptions: approaching 1,000.*

Under separate cover I am sending you some sample issues of recent NCF. *They may be helpful.*

The J. Edgar Hoover Collection
J.Y. Joyner Library
Eastern Carolina University
Greenville 27834

Thom and Worth Cooley report that ECU's library has an impressive alternative to The Boyte Family Collection: **The J. Edgar Hoover Collection.** *"It's the most extensive collection of right wing literature we've ever seen, anti-communist material from as far back as you could imagine." All of it apparently was collected by a Dr. Peele, an eye-ear-nose-and-throat man in Greenville.*

sgh

Turner's Carolina Almanac
3301 Healy Drive
Winston-Salem 27103
35¢ (50¢ by mail)

Includes moon's phases, sunrise and sunset times, monthly weather forecasts, aspects of the planets, planting tables for each month for vegetables and flowers, etc. along with various short articles and miscellaneous information on farming, fishing, hunting, recipes and kitchen tips, and bits of not-so-wise wisdom and not-so-funny quips.

ajk

Cut logs for house-building between September 1 and January 1. They will last longer and not be subject to insects.

Can fruit and vegetables when Moon is decreasing in light (3rd or 4th quarter) and in the watery signs, Cancer, Scorpio, Pisces.

Birds should be roasted on their sides.

Salt beef after cooking, not before (salt tends to toughen meat fibers).

The Lord's Prayer has 56 words—Lincoln's Gettysburg Address has 266—The Ten Commandments has 297—the Declaration of Independence has 300. A recent government order setting the price of cabbage has 26,911.

Here are some titles for your use:

Morgan, Fred J., Ghost Tales of the Uwharries *(Blair)*
Whedbee, Charles Harry, Legends of the Outer Banks *(Blair)*
Whedbee, Charles Harry, The Flaming Ship of Ocracoke *(Blair)*
The Frank C. Brown Collection of North Carolina Folklore *(Duke)*
Hedricks, W.C., ed., Bundle of Troubles *(Duke)*
Harden, John, Tar Heel Ghosts *(U.N.C.)*
Harden, John, The Devil's Tromping Ground *(U.N.C.)*
Chase, Richard, The Jack Tales *(Houghton Mifflin)*
Chase, Richard, Grandfather Tales *(H.M.)*
F. Roy Johnson, Legends and Myths *(Johnson)*
F. Roy Johnson, Witches and Demons *(Johnson)*

Sincerely,
Leonidas Betts
Raleigh

For students and the most avid folk tale enthusiasts, the Brown Collection is a goldmine. For enjoyable reading, however, that seven volume set can be a bit burdensome and thick. Whedbee is excellent and reviewed elsewhere. Hedricks' *Bundle of Trouble* is now out of print but is worth looking up. The dialect makes reading slow, but manages to stay away from Snuffy Smith phrasing enough to make it realistic and delightful. The Harden books must serve, for most of us, as the basic texts. They are both enjoyable, offer a good cross-section of available tales, and are well written.

sgh

Legends of the Outer Banks
Charles Harry Whedbee
1966; 165 pages; $3.75

The Flaming Ship of Ocracoke
Charles Harry Whedbee
1971; 153 pages; $4.95

John F. Blair, Publisher
404 NCNB Building
Winston-Salem 27101

Virginia Ingram/The Flaming Ship of Ocracoke

Charles Whedbee's first book was also the first on North Carolina folklore I had ever read. And while I've read much more since then, nothing can compare to Whedbee in the ability to inspire excitement about a place and get you moving to the areas about which he wrote. He captures a strong and memorable image of the Banks, touching on its history, geography, climate, and especially the people.

Both these books cover a wide range of subjects, though he concentrates on ghost lore, pirate legends, shipwrecks and the tales of what happened to the Lost Colony.

I've gotten excited and inspired by both books, have returned a stolen copy to the library so others could read it, have given them to friends. I xeroxed the story of Porpoise Sal from the second book and sent it to Lollipop Power to see if they could make it into a children's book. Most importantly, though, both these books have increased my appreciation and enjoyment of North Carolina and of the Banks especially, have introduced me to parts of the Banks that I wouldn't otherwise have had access to, and have given me some fantastically good times. Some of the woodcuts are worth the price of the books by themselves.

sgh

It was said that she actually talked to porpoises. For many years, tales kept cropping up that she had been seen, waist-deep in the ocean, surrounded by several porpoises, which were not leaping and cavorting as they usually do but were lying very still in the water, breathing softly through their blowholes, and listening as she rubbed their bellies and talked to them. Proof? Of course there never was any, but the story kept popping up with amazing frequency and with an occasional change of locale.

In an earlier day or in a different locality, she might well have been burned as a witch. Diamond City residents, though, were tolerant, kindly people, who rather enjoyed the excitement of having such a creature in their midst. Besides, it was far wiser to stay on the good side of someone who might be in league with the awful powers of Mother Sea. And so Sal and the Bankers coexisted in an atmosphere of mutual respect not unmixed with sincere affection.

Of course, it was probably only coincidence that the porpoise fishery soon went out of business and that the whaling continued for only a few more years, but Diamond City was never really the same after that August storm. The very next year people began to move away, many of them to Harker's Island, where their descendants still live. Some of these people actually tore down their houses and moved them, piece by piece, over the sound to Harker's where they put them back together again.

"Porpoise Sal,"
The Flaming Ship of Ocracoke

Virginia Ingram/The Flaming Ship of Ocracoke

Blackbeard
Glenn Allen
1967; 33 pages; $1.00 (paper)

Upon first reading this book I was pretty disappointed. It seems that a subject as fascinating as this pirate's life could warrant a better writer than Allen appears to be. And yet, on reading other material, I couldn't find another book that covers the events of Blackbeard's life—especially his life in North Carolina—more concisely and yet completely. It ain't no sociological study, but it retells the story pretty well. The book will be of special interest to those spending time at Blackbeard's old home, Ocracoke. I bought my copy from David Stick's bookstore at Kitty Hawk.

sgh

The Frank C. Brown Collection of North Carolina Folklore
Norman Ivey White, Editor
1952-64; $15/volume, $95/set
Volume I – Games and rhymes, beliefs and customs, riddles, proverbs, speech, tales and legends
Volume II – Folk ballads from N.C.
Volume III – Folk songs from N.C.
Volume IV – The music of the ballads
Volume V – The music of the folk songs
Volume VI – Popular beliefs and superstitions from N.C., part I
Volume VII – Popular beliefs and superstitions from N.C., part II

Duke University Press
6697 College Station
Durham 27708

Original Frank C. Brown recordings (1936-41)
Manuscripts Department
Perkins Library
Duke University
Durham

Frank Brown, the late English professor at Duke University, spent a lifetime collecting folklore and folk music of North Carolina. Brown's collection has been compiled in a seven volume set of books. Four of the volumes (over 2000 pages) are dedicated to folk songs and ballads. The other volumes contain folk tales, games, beliefs, customs, and proverbs.

The volumes on music would be of interest not only to a folk music scholar but also to the traveler, singer, and listener of modern folk music. Many versions of certain songs are presented with names, location, and date of contributor.

These songs, collected from the 20's through the 40's, are found in current interpretations of such singers as Joan Baez, Buffy Saint-Marie, Pete Seeger, and the New Lost City Ramblers. Such songs include Silver Dagger, Wagoner's Lad, Barbara Allen, Old Blue, Willow Garden, and Sweet Sunny South.

The Native mountain songs, full of backwoods jargon, contain many fresh but forgotten lyrics.

"When I die don't bury me deep;
Put a jug o' 'lasses at my feet,
Put a pone o' bread in my hand,
And I'll sop my way to the promised land!"
(Brown, N.C. Folklore, v. 3, p. 70)

Other songs such as Sweet Sunny South prove that mountain lyrics were often beautiful poetry.

"Take me home to the place where the orange trees grow.
To my cot in the evergreen shade,
Where the flowers on the rivers green margins may blow
Their sweets on the banks where we played."
(Brown, N.C. Folklore, v. 3, p. 476)

From around 1936-41 Frank Brown traveled throughout the North Carolina mountains recording songs and instrumental tunes on the old Edison cylinders. These cylinders have been transcribed to tape. There are eight full length tapes with four separate tracks per tape (close to 24 hours of music). The only copy of the tapes besides at the Library of Congress are in the Manuscripts Dept. at Duke University in Durham. They must be listened to in the library. The tapes, of surprisingly good quality, are the type of music that Pete Seeger and Alan Lomax first heard when they ventured into the North Carolina mountains. It is also the music, vocal and instrumental, that Earl Scruggs grew up with and later developed into an elaborate Bluegrass style. Cripple Creek, Sally Goodin, and Cumberland Gap are such tunes. The fiddling on some of these tunes is particularly good.

There is good and some poor singing and playing on all of the tapes. But they are worth listening to for the very beautiful parts. One outstanding example of singing is from two black gospel quartets recorded at the Boone Prison Camp in 1936.

Bill Phillips
Durham

The Genesis of Lincoln

James H. Cathey
Published from 1899-1904
(sometimes under the title
Truth is Stranger than Fiction)

Folks up in the mountains don't need to be told about this book, simply because it contains information that everyone there has been taught all his life. The rest of the state has need of the book, for they may not be aware that Abe Lincoln was born the bastard son of Abraham Enloe of Ocona Lufta, NC, and Enloe's servant girl, Nancy Hanks. Now Enloe's wife was pretty bugged seeing the evidence of what she knew was her husband's actions as Nancy's pregnancy became more and more obvious, and she had the girl sent away. Enloe's oldest daughter (he and his wife had 17 children) and her husband took Nancy to their home in Kentucky, and enroute the baby was born. When they finally got to Kentucky, they found a lonely, not-especially-popular man named Lincoln who agreed to marry Nancy and to let her bring along the baby, who had by now been named Abraham, after his real father.

The mountains are still full of Enloes and we're told that if you hold a Lincoln penny up to their profiles, you can't miss the resemblance. And no, that doesn't mean that the Enloe's have tiny flat heads.

This book, now out of print (the Enloes supposedly burned all the copies they could put their hands on in 1904), reports the statements of North Carolinians who were there and knew Enloe and are sure of the validity of the story. There is also a bullshitty chapter on What a Fine Man Lincoln Was, a biography of Abraham Enloe, a section on "Wisdom and Prophecy" or why Lincoln didn't really *want to free the slaves, and the author's own philosophy about countless seemingly unrelated subjects. But it has enough valuable information on Lincoln's origin to make it fascinating reading and worth the search through the libraries.*

sgh

In short, four things have combined to prevent the real life of Abraham [from being glimpsed in his biographies]: blind heroworship; aristocratic sentiment; false modesty and aversion to laborious research—four things Abraham Lincoln trampled under his feet as an elephant would trample the mire of the jungle.

* * *

"My father, James Conley, was the first white man to settle on the creek in this (Swain) county, which bears his name. Abraham Enloe was one of the first to settle on Ocona Lufta. Enloe and my father were warm friends. I knew Abe Enloe myself well. He was an impressive looking man. On first sight you were compelled to think that there was something extraordinary to him, and when you became acquainted with him your first impression was confirmed. He was far above the average man in mind.

"As to the tradition: I remember when I was a lad, on one occasion some of the women of the settlement were at my father's house, and in conversation with my mother they had a great deal to say about some trouble that had once occurred between Abe Enloe and a girl they called Nancy Hanks, who had at some time staid at Enloe's. I heard nothing more, as I now remember, about the matter, until the year before the war, the news came that Abraham Lincoln had been nominated for the presidency, when it was the common understanding among the older people that Lincoln was the son of Abe Enloe by Nancy Hanks."

William H. Conley
Haywood County 1895

The Carolina Gold Rush

Bruce Roberts
1971; 80 pages; $4.50

McNally and Loftin
510 West Fourth
Charlotte

The stories seem unbelievable. In North Carolina in 1896, Jacob Shinn dug into the ground just 3½ feet and found a 22 pound gold nugget. Christopher Bechtler in Rutherfordton personally coined $2,241,850.50 in gold and the Charlotte Mint later coined about five million dollars in just three denominations, using only gold. All of the scenes of Western gold strikes which we've seen on TV so often, the panning for gold and saloon shootouts, all first took place in Western Carolina. To remember it, we have crumbling mine shacks (excellently photographed by Roberts for this book), yellowed newspaper clippings (reprinted by Roberts here) and a few of the more recent memories (retained by folks who Roberts interviewed). And, of course, this book which puts much of it together for us.

sgh

Conrad Reed didn't go to church that Sunday (in 1799) because his father had only one horse, so he was left to babysit while his mother and father rode off double to attend services. Conrad and the two younger Reed children were playing in Little Meadow Creek, which ran across the Reed farm, when they saw a shining yellow rock in the shallow waters. It was about the size of a shoe and when Conrad reached to pick it up he found that it was surprisingly heavy.

Naturally, he showed his find to his father who took it to the silversmith in Concord the following week to see if the rock had any value. The silversmith must have had a one-metal mind, for he told John Reed the rock was of no value. Reed took it home and for three years he used the rock as a doorstop.

Among all the superlatives which North Carolina claims, it has so far overlooked the claim to the world's most expensive doorstop because this rock was 17 pounds of almost pure gold. It was one of the largest nuggets ever found in the eastern United States.

The Yancey County Country Store

Town Square
Burnsville

While many among us would protest that this is not a "real" country store—and they'd be right!—it's still a nice place to spend an hour or three wandering around in, sampling the peanut butter made before your very eyes or surveying about the best collection of books on North Carolina we've seen or just looking at incredible amounts of really fine STUFF interspersed with notsofine junk, all somehow thrown together—the hand-made crafts with the machine-made tourist crap. No good old boys settin around, either, but the folks who run the store are really friendly. Will order virtually ANYTHING you want. For catalog ($.25 to be refunded first order) write George & Phyllis Downing, Box 8Z, Burnsville 28714.

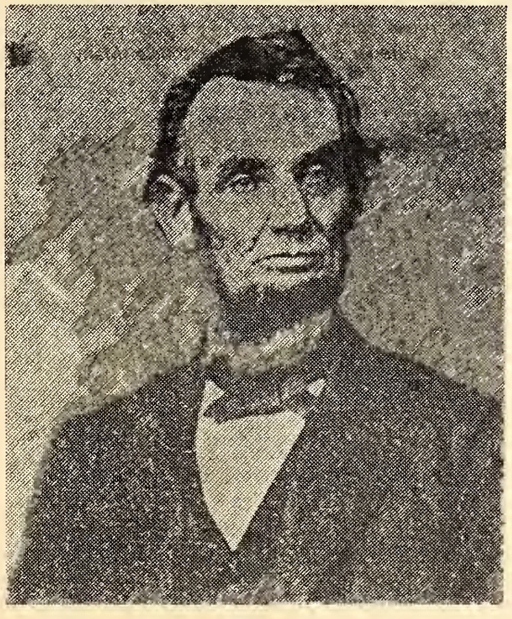
ajk

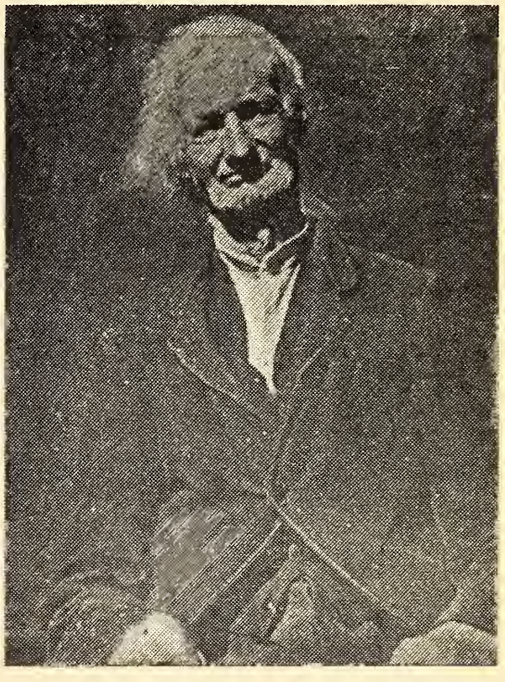
GO ON A BINGE – JUMP ON THE BANDWAGON – THE BIRDS, BEES and BUYERS are BEATING THEIR WAY to the BIGGEST, BUSTLINGIEST, BUSIEST, ...

BURSTING, BULGING "COUNTRY STORE" ANYWHERE!!! IT'S A BLAST!!! BOSSED BY A BACKWOODSWOMAN and a BOATMAN. Something for BACHELORS, BRIDES, BABIES, BROTHERS, BLONDES, BRUNETTES, BOYS, (girls, redheads, grandparents and parents too) EVERYTHING from BACON to BEDPANS including Books, Basil, Barrels, Bass moccasins, Basins, Barrettes, Berets, Bandanas, Banks, Boots, Balsam pillows, Banjos, Blueberry jam, Bayberry candles, Bottles, Beads, Beans, Bowies, Bowls, Birdfeeders, Bows and arrows, Bits, Biscuits, Bracelets, Brass, Boat wheels, Buckeyes, Bugles, Bunnies, Bears, Burlap, Bags, Burlap Bags, Broilers, Broad swords, Bromo, Bayers, Braces, Birchettes, Bay rum, Baseballs, Bridles, Bibles, Bric-a-Brac (Balance of B's page 58). DON'T BELIEVE ME?? BETTER BELIEVE ME!! AM I BOASTING?? BOB IN AND BROWSE!! You'll be BREATHLESS!!

BE BRAVE and BRING YOUR BANKCARD – BABY your BETTER HALF!! Do I have a BEE in my BONNET?? You BET your BITTERSWEET life I do – the "YANCEY COUNTY COUNTRY STORE" in BURNSVILLE, N.C. Between ASHEVILLE (Buncombe County) and SPRUCE PINE on 19E, is BIGGER and BETTER than BEFORE, and we'd go in BANKRUPSY if we started on the other letters of the alphabet!!

from the Store catalog





Above: Abraham Lincoln
Right: Wesley Enloe (Lincoln's half-brother)

Cabins in the Laurel

Muriel Early Shepard
1935; 456 pages; $7.25

UNC Press
Box 2288
Chapel Hill 27514

The attempt to get in touch with the natural environment is essentially a process of UNlearning, of opening ourselves up to the order and harmony and chaos which is and exorcising the categories of crap we carry around in our heads. The process is also one of RElearning, especially in the cultural sense, for lots of folks lived lives IN TUNE with the order not that long ago in this century. Particularly in the mountains, where Progress, Our Most Important Product, comes late, glimpses can still be had of where we want to go. Muriel Shepard travelled around the Toe River country in the thirties, writin down what folks said and takin some pictures, and the result is in some sense a guidebook for those attempting to strike out in new/old directions. You get a sense of strongly independent people with an equally strong sense of community. All our hang-ups about dependence-independence and self-group dichotomies seem to dissolve in the simple realization that they are not in conflict—or don't have to be, anyway. Come listen to the old folks talk and sing and tell stories, come look at their faces and their cabins and gardens and mountains and then leave the book and come look for yourself. I read it while travelling around in the Toe River area—up to Penland and Celo—and you can still find it-IT?—if you look a little. Dying there, too, and will soon be gone unless we get our heads straight wherever we are.

ajk

In their conception of what is necessary there is a fundamental difference in the minds of outlander and native which makes it hard for them to understand each other. Both make a fetish of time, but in order to use it in a different way. The outlander wants to employ his time—to sell it for money so he can buy the things he believes he must have. A job is of paramount importance. The native wants time as leisure, and he can get that without money by reducing his scale of wants to a minimum. He knows pretty well how far he can go along that line. The outlander spends time converted into money; the mountain man spends time itself.

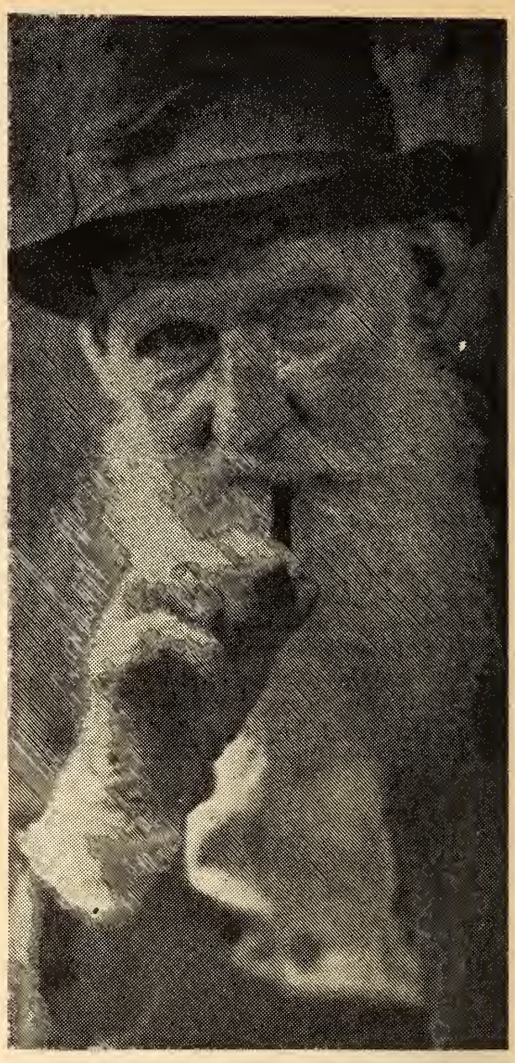
The Appalachian Photographs of Doris Ulmann

Doris Ulmann
Introduction and comments, John Jacob Niles
1971; 104 pages; $10.00
Jargon Society

Available from:
The Book Organization
Elm Street
Millerton, New York 12546
(914) 789-4491

Forty years ago, when John Jacob Niles wondered and wandered through the southern Appalachians, Doris Ulmann was there too, with her view-cameras. She produced an unparalleled record of a kind of American almost gone by 1970. People don't have faces like this anymore. As with Atget's vision of Paris, Doris Ulmann's stands alone and will be the one the future goes to for feeling and for veracity. If the images of Mrs. Bird Patten, Chever Meaders, Ella Webster, Covey Odom, Aunt Cord Ritchie, Haden Hensley, Wilma Creech, Aunt Lou Kitchen, the Meulungeon Boys, and the others do not move you, then it's a cold day in hell and it's too wet to plough.

Jonathon Williams
Penland
from the Book Organization catalog



Appalachian Consortium, Inc.

Dr. W. H. Plemmons
Co-Executive Director
Appalachian State University
Boone 28607

Throughout its existence the rich cultural heritage of the Southern Appalachian region has been largely neglected by historians, folklorists, and other scholars. Long described as quaint, isolated, and a poverty-stricken remnant of Elizabethan England, this region is rapidly becoming a beehive of economic activity. Industry, construction, agricultural diversity, highways, and new people are stimulating the region. And its much vaunted isolation, cultural and physical, is rapidly vanishing.

Indeed, change is becoming the way of life for the entire region. Unrelentingly, it is separating families, altering communities, and disrupting ancient cultural patterns. Its impact is so great that the entire area is expected to be sporting both a new face and a new culture by the year 2000. One of the certain casualties will be Southern Appalachia's cultural heritage unless meaningful steps are taken at once to salvage its folk traditions, music, tales, history, and cultural patterns.

To accomplish this monumental and imperative task Appalachian State University, East Tennessee State University, Lees-McRae College, and Mars Hill College, along with important area service organizations—the National Park Service (Blue Ridge Parkway), the U.S. Forest Service (National Forests in North Carolina), and two districts of the Appalachian Regional Commission (the First Tennessee-Virginia Development District and the Mountain Scenic Planning and Economic Development Commission)—developed in the fall of 1970 a Consortium devoted to the salvaging, perpetuation, and preservation of the heritage of Appalachia, one of the most interesting and most important cultural regions in America.

We, in combination, have the interest, the scholars, the research tools, and the will to accomplish. In the following pages are outlined the objectives of the Consortium, its organization, personnel, and proposed activities.

Consortium Objectives

I. Develop a general inventory of all manuscripts, artifacts, books, articles, research in progress, and the like, existing in the four institutions, and continue to add to the holdings.

II. Sponsor Appalachian artisans and undertake any particular project that would serve to preserve, perpetuate, and promote Appalachian culture and life style. This would include the presentation of authentic Appalachian folk festivals and similar activities.

III. Research

A. Promote study and research on the culture, both oral and recorded, and population of the Appalachian region. This would include studies of the historical, political, religious, educational, communication, economic, and family structures.

B. Promote study and research on the Appalachian physical environment. This would include ecological, geological, geographical, botanical, and other related studies.

The Consortium would encourage study and research by such means as:

1. The reprinting of out-of-print volumes relating to Southern Appalachia.

2. The publication of a scholarly journal that is interdisciplinary in nature and concerned only with Southern Appalachia topics.

3. The publication of booklets on many points of interest and importance of Southern Appalachia.

4. The encouragement of student studies and research which might be fostered by the establishment of an annual incentive award for the most outstanding research project.

IV. Determine curriculum and encourage the development of such practices as the collection of information on successful teaching methods used to overcome common or special Appalachia educational problems, student exchange arrangements among member institutions, and the construction of undergraduate and graduate level curricula to maximize educational benefits derived from Consortium projects.

from Appalachian Consortium brochure

Roaming the Mountains
John Parris
The Asheville Citizen and *Citizen-Times*

Three times a week, newspaper readers in Asheville have an opportunity to read something unique: a local column that is actually worth reading. Thursday and Friday in the Citizen *and in Sunday's* Citizen-Times **Roaming the Mountains** *by John Parris fills much of the front page and catches the eye of many people even before the comics. That, in itself, is pretty special, as is the fact that the columns are actually interesting, even when Parris prints the same story year after year. But positively shocking is the fact that Parris defies newspaper tradition and writes of something he actually knows about. Because John Parris knows the mountains. He was born and brought up with them. left them long enough to know he had to return, and now lives in Sylva.*

Roaming the Mountains *concerns the history of western North Carolina, the dying culture and traditions, the folktales. One day he might write of the first forestry school in the world (founded near Asheville), the next column will include an old folk tune about Tom Collins who actually lived—and drank—in the mountains, and the next will describe a visit with his grandfather. He tells people of the riches around them, in their past and present, their habits and dreams, their land and homes.*

Many of these columns have been gathered together in three books, all of them now hard to find. The books are as good as the columns, but there is more in one place to get you excited. All are published by the Citizen-Times Publishing Co. They are:

Roaming the Mountains	*1955*
My Mountains, My People	*1957*
Mountain Bred	*1967*

sgh

So old man Lovin hitched up his team, and with his rifle in one hand climbed onto the high seat of his wagon and started out.

When Lovin reached the vicinity of the settlement where the Billingsly brothers lived, right at the Chattanooga River and the forks of the road on Pine Mountain, he saw them coming up the road.

The brothers marched in single file and each carried a rifle.

Old man Lovin knew this was the show-down and he worried his mind what to do—shoot first or let the Billingslys make the first move.

The old man had never had much faith in prayer but he reckoned it wouldn't hurt any to do a little praying.

So he prayed:

"Oh, Lord, if there is a Lord, save my soul, if I have a soul, from going to hell, if there is a hell."

The Billingsly brothers kept coming and the old man kept driving.

Then he recalled a prayer that his father had used when he had asked a blessing at meal time, and so he muttered it:

"Oh, Lord, make us thankful for what we're about to receive."

Still the Billingslys came on.

By now the old Rebel spirit was aroused in the old man.

Holding the reins with one hand and taking a firmer grip on his rifle with the other, he said:

"Oh, Lord, if you won't help me, don't help the Billingslys, and I'll shoot the damn yankees like I used to do endurin' of the war!"

The Billingsly boys passed by, never raising their eyes to the old man, and old man Lovin went on his way.

from Roaming the Mountains

The French Broad
Wilma Dykeman
1955; 371 pages; $5.50

University of Tennessee Press
Knoxville, Tennessee

With the river as her focus Wilma Dykeman presents a picture of the North Carolina-Tennessee mountains rich in its sense of history as well as its sense of the land. While even the mere fifteen years which have elapsed since this book came out have radically altered much of the land she speaks of, both culturally and physically, much still remains of the people rooted in the land on which they live. The roots dug up in this book are, then, still far from dead. The people of the French Broad basin have a sense of rootedness the rest of us can merely look upon with awe and wonder, and while some will write it off as hillbilly provincialism others will be able to recognize it as a tremendous source of strength. Nothing, of course, can match experiencing this country and these people for yourself. But some of the feel of it, the movement of the rivers and creeks, the simultaneous horizontal-vertical motion up the coves and hollows, the merging of space and time into a confusion of our notions of linear progress which somehow exists in a continuity as clear as the air on Mt. Mitchell, some of the feel of it can be gotten from this book.

ajk

. . . While crossing the mountains on one occasion, the marchers approached a house where an Indian trader lived and, when they caught sight of someone fleeing through the door, their chaplain, the Reverend James Hall, shot the man, believing him to be an Indian. When they came to the body they saw the man was a Negro slave of the trader's. He remains an anonymous victim of the trigger-happy fury of the times. But when the towns were reached, all destruction was really loosed. The participants themselves left accounts of the merciless deeds of this border warfare. Not only was the usual devastation of war carried out in the killings, the burning of towns, the leveling of fruitful fields, but every Indian warrior was scalped, if time allowed, women were put to death as ruthlessly as warriors, and such prisoners as were taken were sold at immediate auction into slavery. Every house of every town trampled, and its survivors were left to roam the woods and live as best they could. This was a scorched earth policy such as even General Sherman of Civil War fame could not equal almost a hundred years later.

* * *

First there are the forests, richer in variety of trees than the whole of Europe, for this is the area where Northern and Southern vegetation meet and mingle . . . The glacier did not reach these mountains, and in them was preserved the plant life that gradually, as the ice receded, found its way back north. But these trees and shrubs and herbs also never deserted the mountain refuge they had found in Western North Carolina and Eastern Tennessee. Here are some of the largest stands of virgin spruce and balsam fir in the Eastern United States. Here are the great hardwood forests of America. Here, by climbing one mile up certain mountainsides you can travel, forestwise, more than a thousand miles north. The great stands of trees covering hills and coves were and are the most valuable natural heritage of the French Broad country. Not alone for quantity of board feet, nor for wide variety of species, but for the life they supported and their relation to the vast water resource of the region. For forests and water are as inseparable as the heart and its blood. If there is a water problem, there is a forest problem first.

Old Salem in Pictures
Bruce Roberts, Photography
Frances Griffin, Text
1966; 64 pages; $2.95

McNally and Loftin
510 West Fourth St.
Charlotte 28202

At one time while preparing this catalogue, we considered printing an annotated bibliography of all of Bruce Roberts' work. North Carolina has undoubtedly been recreated in his pictures better than by any other photographer. But then we found a couple of his lesser books. They're all interesting yet some stand as just interesting while others can be incredibly exciting and beautiful. Old Salem in Pictures *is one of the latter.*

Through the combination of excellent photography, adequate text, fine organization, and the fact that all of the subjects in the pictures are dressed in their traditional Moravian clothing (but don't look like insurance salesmen dressed weirdly—it feels authentic), this book is able to capture almost as much of the color and beauty as a trip through Old Salem. Almost. A trip to this Moravian settlement is still necessary—no book could eliminate that—but this is a fantastic book to keep a bit of Old Salem with you.

sgh

Bruce Roberts/Old Salem in Pictures

Museums

Travel around the state could be enhanced and our knowledge of our surroundings could expand if we would simply learn of the many historic museums that have been set up in North Carolina. Some are rip-offs and depict a bourgeois history of the gaudy rich; some focus on fascinating incidents of the past; some capture much of the richness of the region; others are organized around a particular subject.

Decide for yourself what is worth visiting. I have taken a couple groups of people through the **Wright Brothers National Memorial** *in Manteo and each time I've been the only one who was really struck by the recreations of Wilbur and Orville's rickety planes and by the depicted agonies they endured.*

The State Department of Archives and History administers 16 historic sites around North Carolina, including the **Town Creek Indian Mound** *southeast of Albemarle,* **Brunswick Town** *in Southport,* **Tryon Palace** *and* **Alamance Battleground** *in Burlington. All are worth visiting if you get the chance. Only Tryon Palace and parts of Bath charge admission. A pamphlet entitled "Land of Beginnings" describes these sites and can be obtained for free from the State Department of Archives and History, PO Box 1881, Raleigh 27602.*

Other museums in the state are also worth visiting. Many of them are widely advertised, but still not ruined by the tourist trade, such as **Old Salem** *in Winston-Salem or the* **Thomas Wolfe Memorial** *in Asheville,* **Oconaluftee Village** *in Cherokee, or* **Morehead Planetarium** *in Chapel Hill.*

Some of the most interesting are tremendously unique and have remained small simply because they are not widely publicized. Among them are:

Country Doctor Museum
Vance Street
Bailey 27807
(919) 235-5601 or 235-3071

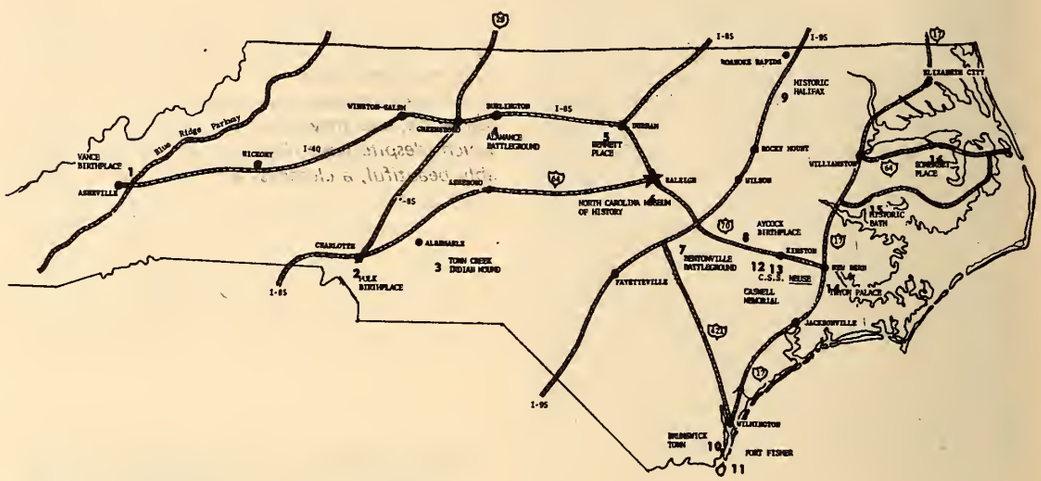
Stanley Historical Kitchen Museum
813 West Main Street
Albemarle 28001
(704) YU-21825

New Bern Fireman's Museum
Rear 420-421 Broad
New Bern 28560
(919) 473-2114

Alphonso Whaling Museum
Front Street
Beaufort 28516

Probably the best museums in the state are just small exhibits operated by a group of interested individuals.

sgh



The Civil War in North Carolina

John G. Barrett
1963; 484 pages; $10.00

UNC Press
Box 2288
Chapel Hill 27514

No one can understand North Carolina—who we are and how we got here—without understanding the Civil War. But why is it that we invariably must turn to our novelists, not historians, for a view of the people involved in historical struggles, for a glimpse of the humanity of an event? This is true for the Civil War as for many other things. The historians tell us of the battles and strategies, while novelists and poets write of the joys and tragedies.

Barrett makes an effort to overcome this, with use of the private papers of many soldiers involved. It's a token effort. The great majority of the passion of the war is ignored and the main battles of North Carolinians are left out, for they were in Virginia.

This is, however, a book to sort out just what the hell happened here. The answer is of course that quite a bit took place within our borders. **The Civil War in North Carolina** *can tell you what and might be especially interesting to use when traveling around. It is one aid (though hopefully one of many) to gaining an understanding of a time of critical importance to us all.*

sgh

North Carolinians fought and died bravely on the sea, in the state, and in the West but chiefly on the great battlefields of Virginia. In the entire war 19,673 North Carolina soldiers were killed in battle. This was more than one-fourth of all the Confederate battle deaths and moreover, 20,602 died of disease. This total loss of 40,275 was greater than any other Southern state.

* * *

W.W. Holden, the influential newspaper editor, vigorously attacked Governor Clark's policy of "the last man and last dollar " if necessary to win the war. He charged that it was a "rich man's war and a poor man's fight" and urged the election of peace men to state and Confederate offices.

The agitation of Holden and his followers paid dividends. As early as March, 1862, it was necessary to send troops into Chatham County to arrest deserters. On every side it was said that extreme disloyalty existed in Davidson, Forsyth, Randolph, Moore, and Guilford counties. Large numbers of deserters collected in this central region, knowing that the Quakers living there opposed the war. In Yadkin and Wilkes the disaffected men threatened to interfere with coming elections, making it necessary for Captain D.G. McRae, enrolling officer in Wilkes, to ask for arms and men to "arrest the large number of deserters and conscripts skulking about . . ." Farther west in Madison County, Major General E. Kirby Smith had troops to deal with the large number of deserters. For three days in April, Confederate detachments unsuccessfully attempted to wipe out resistence in the Laurel Valley, "a district in Madison County long know as a general resort and hiding place for outlaws."

The Mind of the South

W.J. Cash
1941; 440 pages; $1.95

Random House
Westminster, Maryland 21157

This book isn't going to tell you how to do anything. It doesn't preserve any dying craft. It was written over 30 years ago. It's not even specifically about the state of North Carolina. So why review it in a book about alternatives in North Carolina?

Most people in this day of hyper-mobility live in places that they don't understand. They have no feel for the history or the culture in which they live. This book is an alternative to that kind of ignorance. North Carolina is very much a Southern state. You can't pretend to know very much about it, if you don't see how it fits into the overall Southern perspective.

When anyone comes to me wanting to learn about the South, this is the first book I recommend.

It's a long book, but it's pleasant reading. Cash has the humour-filled rambling style of a newspaperman set free. The book is full of specific fact and documented incidents, but it's not a dry, scholarly work. Cash is writing with a love, with a passion. Luckily Cash is vehement both in his love for the South and his insistence on the truth. His conviction is that the South is an admirable place even with its racism and poverty exposed. And he's most convincing.

Most important, particularly for the Yankees that read this book, is that it is an effective stereotype smasher. No one, having read this book, will ever see the Old South as a land of elegant opulence fed by the labor of slaves. Nor will he see the "New South" as an industry-greedy underdeveloped region. There's much more to the South than that, much more mind, much more diversity.

This book reminds me that it's public schools that have perpetuated this simplistic understanding of the Southern experience, just as they have perpetuated a narrow view of black history. You owe it to yourself to read this book. It's an education you probably missed.

Susan Dunn
Durham

Graveyard of the Atlantic

David Stick
Frank Stick, Illustrations
1952; 276 pages; $6.00

UNC Press
Box 2288
Chapel Hill 27514

The Outer Banks of North Carolina 1584-1958

David Stick
Frank Stick, Illustrations
1958; 352 pages; $6.50

UNC Press
Box 2288
Chapel Hill 27514

David Stick set for himself an imposing task: to write the history of North Carolina's Outer Banks. That in itself is difficult enough. The material had never before been gathered together and research facilities on the Banks are so limited that he had to acquire his own library of materials concerning the region.

In addition, Stick is too much a part of the coast to write the historical pap that is so common; somehow he had to capture in his book the unique culture of the Bankers, he had to identify the symbiotic relationship between the Bankers and the sea, concentrate on the important events but not let them overshadow the little known individuals who make up the most vital part of the history. In the midst of his work, he discovered that so much fascinating material was available on Carolina shipwrecks that he first had to compile a book entirely about that one subject. **Graveyard of the Atlantic** *is the result.*

Shipwreck by shipwreck, each is described extensively: the ghost ship of the Outer Banks, the devastating hurricane San Ciriaco and the wrecks it caused, The Huron, The Metropolis, *German World War II submarines, Civil War losses such as the* Monitor, *wrecks which forced the survivors to cannibalism. Stick's detail makes each story enjoyable.*

After Graveyard *was published in 1952, the author returned to his main project, which in 1958 was climaxed by the publication of* **The Outer Banks of North Carolina 1584-1958**. *It is a brilliant and beautiful book, a necessity for anyone who has spent time on the Banks, and the inspiration for many more trips. Stick masterfully handles all of those difficulties which seemed so imposing. The heroes of this book are very clearly the Bankers alive today, for the history described is the personal history of each one of them. Parts of them were the Bankers in the Civil War who set up a Union-supported state government on Hatteras or who attempted to build parts of the Banks into an all-black community. They manned the lifesaving boats which responded courageously to shipwrecks and they witnessed the Wright Brothers' first flight. They have fought hurricanes and isolation, floods and starvation, and they have been rewarded with a land which (despite Nags Head entrepreneurs) is remarkably beautiful, a closeness and pride among themselves, and these books, two fine guides to their past.*

sgh

There were only two life preservers on the entire vessel; two life preservers and three frail lifeboats for something like 130 men, women, and children. And even as the helpless women and children clung together on the forecastle the life preservers were commandeered by two men–able-bodied, strong men–both of whom were subsequently washed overboard and reached shore alive.

Suddenly the forecastle broke loose and washed into the surf, carrying with it the assembled women and children, most of whom almost immediately disappeared beneath the frothing, teeming sea, never to be seen again. One woman, Mrs. Schroeder of Charleston, had tied herself to one of the braces, and now found herself in the water, held under most of the time by the weight of the brace, yet unable to untie the lines with which she was held. Miraculously she reached the beach, crawled beyond the water mark dragging the brace with her, and then collapsed.

An aged and portly woman, Mrs. Lacoste, was tied to a settee, and she drifted ashore also, though the settee was too much for her to handle, and time after heart-breaking time she was washed back into the surf, until finally some of the residents of the island, who had gathered on the beach opposite the wreck, managed to pull her to safety.

from Graveyard of the Atlantic

The porpoise factory the New Jersey man started lasted only a few years, but other people were always trying something like it. At one time there was an oyster house at Diamond City, run by a man named Druden; and then a crab-packing house, owned by a big company. The people caught the peelers and sold them to the plant; and when the peelers shed, the soft crabs were packed up and shipped away. Then in 1897 or 1898 some men came down from up the Banks and brought sturgeon nets and tried to work up that business. Their name was Hayman; easy to remember the name because there was a cold spell that winter, froze up the sound, and afterwards people called it the Joe Hayman Freeze.

That's the way things were remembered–storms, and shipwrecks, and other important things, even whales–by a special name, because of something that happened at just that time. There was the Sheep Storm for instance, in the 1880s, when so many sheep were drowned; and in December, 1902, the Jimmy Hamilton Storm, the one when Jimmy drowned.

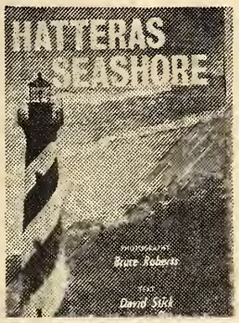
What about the whales? Well, there was the Mayflower Whale, and the Lee Whale, and the Tom Martin Whale, and the John Rose Whale, and the Little Children Whale. That one was named because most of the men were away when the whale was sighted, and a lot of boys had to take oars in the whaleboats.

from The Outer Banks of North Carolina

The Cape Hatteras Seashore

David Stick, Text
Bruce Roberts, Photography
1971; 64 pages; $2.50 (paper)

McNally and Loftin
510 West Fourth St.
Charlotte 28202



No two people could better collaborate on a book of the Hatteras shore than have David Stick and Bruce Roberts. This small paperback is an example of how the art of photographer and author can be blended together, how they can complement each other, to form a remarkable whole.

Both happily and unhappily, the title of this book is accurate: it is definitely of the Seashore, and the people of that area–its most delightful part–are covered only sparingly. And yet, from the depiction of the elements that surround them, from the sections on the Fickle Wind, the Moving Sands, the Sea . . . one can easily see what the people must be.

They, as much as any group, have been molded by their environment, the demands of their life are those of that environment. And this is an excellent book of that same environment.

sgh

I have looked at the sea a thousand times, from the same spot and through the same eyes, and I have seen a thousand different seas.

I have seen the sea at dawn in spring, mirroring the initial brilliance of daybreak on its calm surface, tranquil and unruffled in the stillness of the moment. I have felt the first touch of morning breeze and seen the little ripples form on the surface, growing larger into wavelets at the steady urging of the breeze.

I have seen the sea in the heat of summer, its clear water glistening above the bar, tempting the weak human to submerge in its cool depths and rinse away the accumulation of sweat and grime and earthly cares, and then float in blissful ecstasy upon its inviting surface. And I have waited on the outer bar to catch a ride on a gentle roller, feeling the exhilaration only the bodysurfer knows as he breasts the wave toward shore, and then sprawled there on the sand, my chest heaving, sensing the closest kinship to the sea as it, too, breathed in steady rhythm as the ground swells passed beneath.

I have seen the sea in an autumn hurricane, fetching its giant rollers from far beyond the limits of perception, each comber pulled by frothing white horses straining to smash it against the shore. I have watched with awe as solid sheets of spray detached themselves from the massive waves to plaster shorefront structures. And I have felt its salty sting as I cautiously peered out from my place of concealment.

I have seen the sea in winter, cold and bleak and uninviting, warning all to stay away until its angry mood has passed. And at such times, having gained knowledge of its ways and respect for its power, I have stayed away.

Chickenbone Special

Dwayne Walls
1971; 233 pages; $6.95

Harcourt, Brace, Jovanovich
757 Third Avenue
New York, New York

Every year after high school graduation, the railroads north are packed. Black teenagers who have just finished their schooling, excited but sad and scared, fill the trains with suitcases and bags of fried chicken and head for the Land of Promise. They settle into the ghettos of Buffalo or Baltimore or countless other big cities and leave behind (besides a train littered with chickenbones) the dying rural South.

That coming death is quickened by the loss of these people: the entire youth population is draining away, and with it the region's future. Yet young blacks cannot find jobs here (businesses won't settle in thinly populated areas, small farming is no longer profitable) and can see no other alternative. They are forced to lose both family ties and geographic roots. And when they become a part of the poverty cycle in northern cities, they're trapped.

Others have written of the American migration process, many even of the rural South–urban North migration. Those books, however, have been sociological texts or other academic studies. Walls, a former Charlotte journalist, could have written another, probably a good one. Instead he chose to write a warm and human account of the people, not the process, and of an important part of this state and region.

sgh

Roanoke Island Historical Park

PO Box 906
U.S. 64 between Fort Raleigh
and the Umstead Bridge
Manteo 27954
(919) 473-2463

Returning from the Outer Banks recently, a little bored, and needing entertainment, we stopped at as many Tourist Traps as we could bear. Surprisingly, some of them were pretty interesting. Especially impressive was the reconstructed Roanoke Indian Village. It was incomplete when we visited, but still offered a fascinating and accurate depiction of the life of this coastal Indian tribe, based on historical texts. We saw cooking techniques and arrows being made, heard of the white conquest from an Indian viewpoint, and left having actually learned quite a bit. Imagine that: education from a Manteo tourist spot! Unheard of!

Douglas Waldorf, director of the Park, explained his plans for expansion. The program will be divided into two parts: one of the English colonization and the other which will present "real life demonstrations of ancient arts and crafts, flint chipping, pottery making, housekeeping methods, etc." And then–harumph!–he and his family hope to start a Roanoke Indian Country Campground with hookups for trailers, hot showers, and a camp supply store stocked with souvenirs.

sgh

A New Voyage to Carolina

John Lawson
1967; 360 pages; $12.50

UNC Press
Box 2288
Chapel Hill 27514

This is a new edition, edited by Hugh Talmage Lefler, of a book first published in 1709, with a rather lengthy introduction and notes, annotations, and an index. Included are a journal of a trip Lawson took through much of eastern and piedmont North Carolina, a description of the area, a natural history, including descriptions of much of the flora and fauna, and an account of the Indians living in the area.

The impact of the book is harsh; it presents a living record of how far we have come in the last 250 years. The numerous Indian towns that Lawson encountered, the rich land filled with wild fruits and animals of every description that he described, have for the most part been replaced by mill towns and wornout tobacco fields. Most of the Indians have been destroyed, the rivers turned into sewers, the animals killed or starved or driven away, the trees cut down.

Ironically, John Lawson, who was so sensitive to and appreciative of the natural beauty and balance around him, was also one of the region's first "developers," designing new towns and encouraging people to settle here. Not so ironically, John Lawson met his death at the hands of Native Americans, who captured him, tried him for various offenses, and put him to death. Both his life and his writings need be pondered as we continue his work, destroying in the name of progress all the things that made being here in the first place so fine.

ajk

Next Morning, it proving delicate Weather, three of us separated ourselves from the Horses, and the rest of the Company, and went directly for Sapona Town. That day, we pass'd through a delicious Country, (none that I ever saw exceeds it.) We saw fine bladed Grass, six Foot high, along the Banks of these pleasant Rivulets: We pass'd by the Sepulchres of several slain Indians. Coming, that day, about 30 Miles, we reach'd the fertile and pleasant Banks of Sapona [Yadkin] River, whereon stands the Indian Town and Fort. Nor could all Europe afford a pleasanter Stream, were it inhabited by Christians, and cultivated by ingenous Hands. There Indians live in a clear Field, about a Mile square, which they would have sold me; because I talked sometimes of coming into those Parts to live. This most pleasant River may be something broader than the Thames at Kingston, keeping a continual pleasant warbling Noise, with its reverberating on the bright Marble Rocks. It is beautified with a numerous Train of Swans, and other sorts of Water-Fowl, not common, though extraordinary pleasing to the Eye. The forward Spring welcomed us with her innumerable Train of small Choristers, which inhabit those fair Banks; the Hills redoubling, and adding Sweetness to their melodious Tunes by their shrill Echoes. One side of the River is hemm'd in with mountainy Ground, the other side proving as rich a Soil to the Eye of a knowing person with us, as any this Western World can afford . . .

Old Main

A people without a past are a lost people. The Lumbee past is hazy, with few landmarks on which it can be built and from which the future can grow. No one is sure whence they came and they cannot point to specific legendry or a style of craft as their own. Even their tribal name has been changed so often that it has lost much of its meaning. The most important monument to their past and foundation for the future lies in Pembroke State University, the first Indian state university in the country. The main symbol of the University is **Old Main**, *almost a century old, the first brick building in the county and, as administrative building, the center of Indian activities for decades. It was at Old Main that eastern Carolina Native Americans first began to get together after the decimation of the white invasion. Last year the state decided to tear down Old Main to construct a more modern building.*

The Lumbees rose in protest. Had that building represented as much to whites or even to blacks, they claimed, the plan to destroy it would never have surfaced. Instead an historical landmark would have been constructed. As a group, an organized united group, they spoke out against the plan, mobilized mass action, received national publicity for their concerns and struck back at the state.

Old Main is, indeed, in bad physical shape. Many of the walls are unsafe. But still, as old as it is, the building has once again been able to accomplish that which it first did many years before: it has united the Lumbee people.

The Old Main controversy has been just one of many struggles at Pembroke. Especially significant have been the Lumbee attacks on the area school system. According to school officials, the Indians want all-Indian schools. According to the Lumbees, whites whose children are not in the schools control school matters.

sgh

(DeBry woodcut from John White drawing)

Cherokee Tragedy

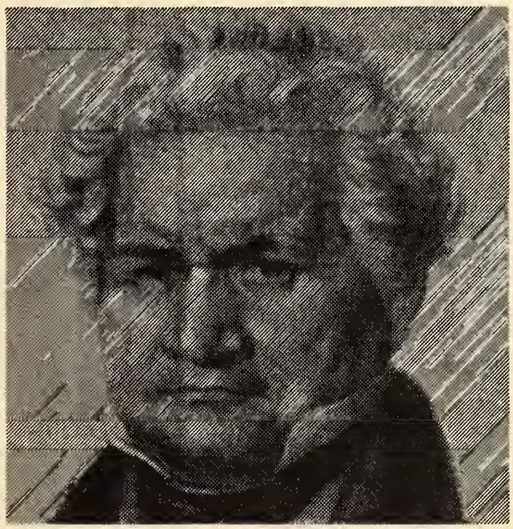
Thurman Wilkins
1971; 398 pages; $10.00

Collier-MacMillan Distribution Center
Riverside, New Jersey 08075

When someone speaks of the history of the Eastern Tribe of the Cherokee Nation, or of the Cherokee heritage or tragedy or even importance, that person is generally referring to the Trail of Tears. In the late 1830's every Cherokee who could be found in North Carolina, Tennessee or Georgia was torn from his or her home and taken to Oklahoma. Perhaps 25 percent of the tribe died enroute. The only ones who succeeded in staying were those who hid in the mountains while the Department of War searched for them. Eventually they came down and began to live in the open and a few of the displaced Cherokee drifted back. The overwhelming majority, however, marched the Trail of Tears and stayed in the West. That was unquestionably one of the most significant events in white-Indian relations on this continent and is graphically representative of white racism and greed. It illustrates the lack of contact that we have with our land, the unimportance that we usually place on a person's relation with his physical home, the uprootedness that we accept as normal . . . and thrust onto others.

Why, then, do so few people know about the Trail of Tears? The entire event is understood by most of us simply as, "President Jackson wanted the Cherokee to leave so he made a fake treaty with some traitor Indians, used it to justify his act, surprised everyone with his announcement and destroyed the tribe." Pretty simple. Thurman Wilkins' recent book deflates that. He explains in great detail that for decades there was long bickering and bargaining underway in which Cherokees felt something like this might be on the way. They fought it desperately in Washington and in North Carolina, and inevitably they lost. Even "Unto These Hills," the fine outdoor drama in Cherokee, suggests that the entire event was a mistake, that it was a unique isolated event. In the same way, we are told that the war in Southeast Asia is a mistake, and the lies are equally profound.

The tribe was divided between the two most dynamic leaders of the age, Chief John Ross and Major John Ridge. This book (subtitled "The Story of the Ridge Family and of the Decimation of a People") is clearly on the side of Major Ridge and his son John. Of the two groups, the Ridges were the more pragmatic, the more political, the less militant, and, today, the least understood and appreciated. The Ridges recognized the white land insatiability and the futility of opposing, and wanted the move West to include as little pain and as many benefits as possible; Ross refused to move. Ross' was clearly the more admirable stand, but may ultimately have been more damaging to the tribe. In any case, the Ross contingent lost. "The Ridge" won and, as he expected, he was later killed for it. Regardless of whether they were right or wrong, he, his son and their families are fascinating subjects and **Cherokee Tragedy** *discusses them and their struggles in a well documented, very readable, and much needed book. It is of us all, of our heritage, of our tragedies, and of those that we are still pursuing.*



Major Ridge

Unfortunately, though it is excellent political history, Wilkins' book includes little about Cherokee life. It mentions few of the customs or the traditions or legends of the tribe. While the Trail of Tears is the overwhelmingly important event in their tribal history, it and the acts that led up to it provide a limited view of the Cherokee people. To complement that image, one needs to look over other material on Cherokee life.

sgh

It may have been at this point that Major Ridge rose to speak. In substance he said:

"I am one of the native sons of these wild woods. I have hunted the deer and turkey here, more than fifty years. I have fought your battles, have defended your truth and honesty, and fair trading. I have always been the friend of honest white men. The Georgians have shown a grasping spirit lately, they have extended their laws, to which we are unaccustomed, which harass our braves and make the children suffer and cry; but I can do them justice in my heart. They think the Great Father, the President, is bound by the compact of 1802 to purchase this country for them, and they justify their conduct by the end in view. They are willing to buy these lands on which to build houses and clear fields. I know the Indians have an older title from the British. Yet they are strong and we are weak. We are few, they are many. We cannot remain here in safety and comfort. I know we love the graves of our fathers, who have gone before to the happy hunting grounds of the Great Spirit—the eternal land, where the deer, the turkey and the buffalo will never give out. We can never forget these homes, I know, but an unbending, iron necessity tells us we must leave them. I would willingly die to preserve them, but any forcible effort to keep them will cost us our lands, our lives and the lives of our children. There is but one path of safety, one road to future existence as a Nation. That path is open before you. Make a treaty of cession. Give up these lands and go over beyond the great Father of Waters."

The American Indian in North Carolina

Douglas L. Rights
1947; 298 pages; $10.00

John F. Blair, Publisher
404 NCNB Building
Winston-Salem 27101

So many fine books have been published on Native Americans from their own viewpoint that one reads anything on the subject by a white person with a natural cynicism. We have a sneer for anyone who still mentions the Indians' "plight" or who refers to them as "savages." That cynicism, I think, is a definite step forward from our usual positions of blind acceptance, and it allows us to throw out those books which do not face the real issues involved in the subject matter. But after rejecting those books, we are often left with a void and are in worse shape than ever, in terms of understanding the history and struggles of Native Americans.

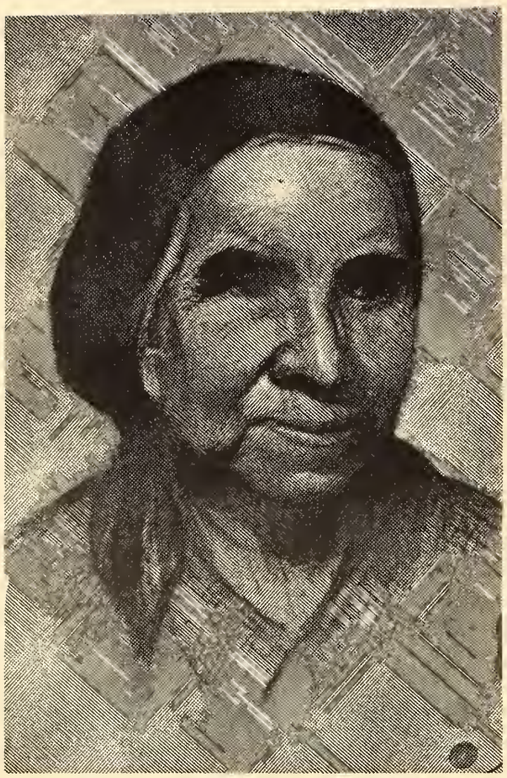
Douglas Rights is not Stan Steiner, who has written a fine book about Indians. He definitely is not Vine Deloria, Jr. or Dee Brown, who have written even better ones. But Rights is important, not for his great quality, but for putting together material on a part of the Indian movement that is rarely even considered: Eastern Indians and, especially, North Carolina tribes. The book is for the most part taken from texts of missionaries and white explorers when they first "discovered" Indians and the picture we are offered is, therefore, distorted. Rights includes little information on the Indian in N.C. in recent times (though even that would be dated since the book was first published 25 years ago) and he often treats Indians as if they were insects caught by a magnifying glass.

But Rights includes in one book more material on N.C. Indians than can be found anywhere else. He writes of the Catawba, the Lumbee, Cherokee, Tuscarora, Hatteras, Chowan, Neuse, Cape Fear tribes . . . more than I ever realized lived here. He includes whatever he could find, which for some tribes isn't much and for others is quite a bit—nearly half of the book refers to the Cherokee. He has whole chapters on Sacred Formulas of the Cherokee, Myths of the Cherokee, Cherokee Games, which include excellent information on their lives and interests. His history isn't nearly as complete or interesting as is Thurman Wilkins' book, but for the space allotted, it is adequate.

Rights was a Moravian minister who had a lifelong interest in Indians of this area. He was not a scholar on the subject and he was not part of a community of people working to educate others of our Indian heritage. He was a single man, often working alone, in the 30's and 40's. And considering everything, the book he produced is quite remarkable.

sgh

General Andrew Jackson in 1816 voiced his opinion that the Cherokee would shortly make a tender of their whole territory to the United States in exchange for lands on the Arkansas River. Later he backed his opinion with vigorous action. General Jackson had availed himself of the aid of the Cherokee in the Creek War, and the battle of Horseshoe Bend had been turned in his favor by the bold advance of his four hundred Cherokee allies. The old chief, Junaluska, among those distinguished for bravery in the battle, later said, "If I had known that Jackson would drive us from our homes, I would have killed him that day at the Horseshoe."



Jacob Anchutin/The Story of the Cherokee People

Myths of the Cherokee

James Mooney
1970; 576 pages, $19.00

Scholarly Press
22929 Industrial Drive East
St. Clair Shore, Michigan
Originally published 1900
U.S. Government

The nineteenth annual report of the Bureau of American Ethnology is the *source of information on mythology and legends of the Cherokee. Whichever publication includes the most of that report is the most complete. This is the full report. Since it has been seventy years since it was first put into book form, this publishing brings to life a book that most of us could see only with difficulty. It still isn't easy to find, and its price makes it out of reach for most of us, but if you are interested in learning some of these fascinating legends, you would do well to start searching libraries for it.*

Otherwise, if you just want to look over a couple, you might try another source. The American Indian in North Carolina *includes a large supply of tribal customs, medical practices, games and theology. And Tom Underwood has put together a thin paperback with eleven adapted legends called* Cherokee Legends and the Trail of Tears *($1; available from Box 124, Cherokee). Added to that is a description of the Trail of Tears by Private John G. Burnett, who took part on the government's side and offers an interesting account. Tom is a white who lives and works in Cherokee, running the Wig Wam Craft Shop, the only shop in town (excluding the Qualla Coop) which offers real Indian crafts. He has published a number of small pieces on the Cherokee.*

sgh

Cherokee Dance and Drama

Frank Speck and Leonard Broom
In collaboration with Will West Long
1951; 106 pages, out of print

University of California
Berkeley, California

This includes great detail about those dances which have been so important in Cherokee ceremony: who participates, exactly what they do, costume design, setting, time of year. Except for the preface it isn't great, easy reading, but its possibilities for practical use are limitless.

sgh

yona' dada 'lski:si:', "bear dance"

The dancers circle counterclockwise around the mortar in the center of the room or, if outdoors, around a fire. At one side of the circle is a singer with a drum, who may be aided by another with a gourd rattle.

First movement.—The men shuffle and sway their bodies, imitating the leader, who growls like a bear. The dancers respond with grunting when the leader raises the tone of the song and shakes the rattle in tremolo.

Second movement.—The women enter the line ahead of the men as partners, face partners and dance backward several turns, then reverse. The men put their hands on the women's shoulders.

SUMMER DANCES
GREEN CORN CEREMONY AND DANCE

Legend relates that a branch of the Cherokee tribe compressed their infants' heads laterally. The method was for the mother to warm her hands and press on the child's temples every day until it was grown. For this reason the people of this group were called di:ni:kohena', "big foreheads projecting out people." Like the rest of the Cherokee they had a Green Corn Dance, but they were given to performing it with great devotion at the harvest. So the other Cherokee came to refer to the dance by the name of this group, whence akehadi.', Green Corn Dance (literally, "big foreheads in motion").

The representation of the dancers as bears, potentially as mates, has of course a certain sexual significance. At one point in the dance the actors raise their heads and tear the air over their shoulders in imitation of the dance presumed to be performed by bears. It is believed that old bears have a dance in which they circle around a big hemlock tree, leaving tooth marks on the bark at head height. West Long himself saw such a marked Bear-Dance tree when he was a boy.

The Bear Dance, which is symbolic of the bear hunt, may be given as an independent performance, but it is usually a major unit in a larger series of dances, such as in the winter ceremonial drama of the Booger Dance.

The Cherokee, Indians of the Mountains

Sonia Bleeker
1952; 159 pages; $3.95

William Morrow & Co.
6 Henderson Drive
West Caldwell, New Jersey 07006

Bleeker's book focuses on the Cherokee game of stickball, and, in building up to it, she includes a great amount of material on the Cherokee day-to-day activities. She writes of their work in the fields and at home, of their clothes and utensils. It is ostensibly directed towards children, but I'm not sure what the response of a television-bred child today would be to it. I like it.

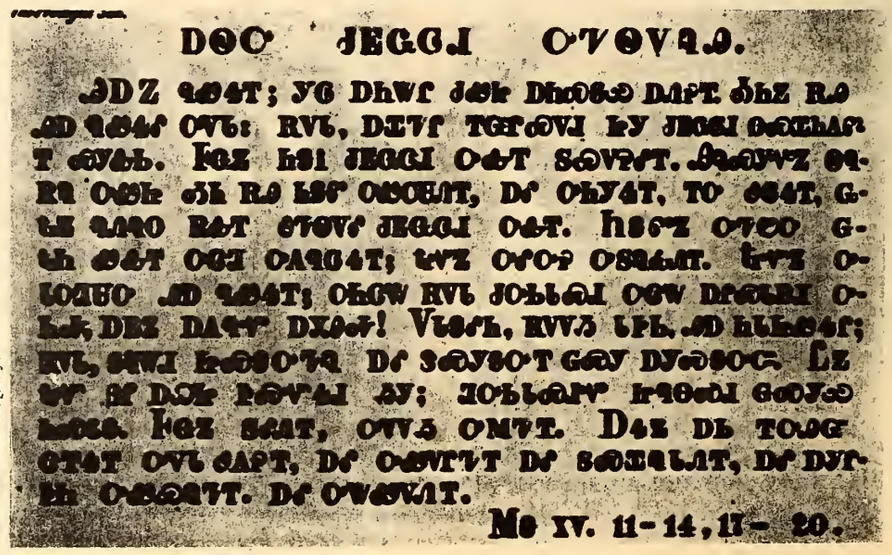
Using all of these texts, one can gain a good general understanding of what the Cherokee tribe was and of what it went through. However, a significant weakness in all this literature is the lack of reference to anything more recent than the Civil War. The Eastern Tribe of the Cherokee Nation still exists, despite inundations of Asheville businessmen and the millions of tourists who come to see totems and war dances and to have their children's picture taken beside a real Cherokee chief with feathers flowing. The tribe still exists but it is not as romantic to picture them as they are now as what we believe them to have been. Now they pose in foreign costumes for khaki-shorted invaders, and wander back to Big Cove and the poverty and disease that is so pervasive.

"Let's go down and see the Indians," shout the Cherokee children. But you *are an Indian, they are told. "No, I mean the* real *Indians, the ones by the wigwams downtown."*

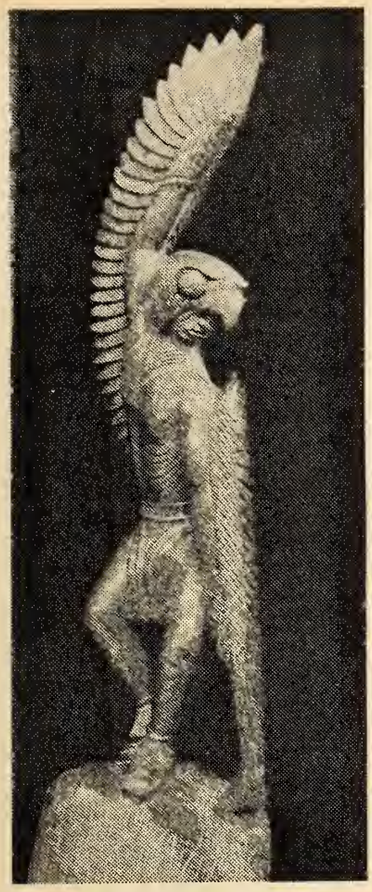
This, perhaps, is the Cherokee tragedy. But it is easier to write historical pieces on the Trail of Tears than to write accurate descriptions of the conditions today. And that, of course, is only assuming the doubtful: that a white writer would be allowed the closeness needed to write such a description. In the same way, it's much easier for us to read of that past than to act on this present. It is even harder to act effectively with something that speaks to the very special needs of Cherokee on the reservation, or to the needs of those Indians living off the reservation. But if we of all races don't act, we are forced to live in the fourteenth decade of "the Cherokee tragedy." And perhaps we will finally label it more accurately as "the white tragedy."

sgh

"The Prodigal Son" in Cherokee



The Cherokee Tragedy



Arts and Crafts of the Cherokee

Rodney L. Leftwich
1970; 160 pages

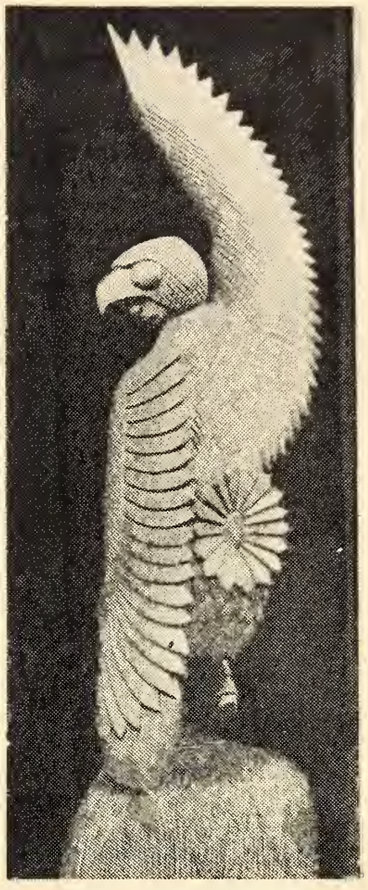
Land of the Sky Press
Cullowhee 28745

With almost a hundred fifty photographs, depicting examples of Cherokee crafts, design, materials, and techniques, this book offers a good survey of the Cherokee crafts tradition through the present time. Included are some excellent descriptions of how the Cherokee people have worked and still work in crafts ranging from basketry, pottery and woodcrafts to weaving, beads and shells, and stonecrafts.

Especially in basketry, Leftwich presents a view of the crafts from choosing materials to the finished product, including some information on how the products are marketed today.

ajk

"When a number of vessels had been made up and dried, the next step was to prop the vessels up on their sides around the fire, mouth toward the blaze, until a faint brown color, beginning near the fire, crept over the whole of the vessels—a sign that they were hot enough for firing. Then the potter, with a long stick, rolled them over, mouth-down, upon the embers, and covered them with pieces of dry bark to the depth of two or three inches, Making sure that the bark had caught fire all around, she left them to their fate. About an hour later the bark had burned away, leaving the rounded bottoms of the pots protruding through the ashes. Then, taking her long hooked stick, Iwi rolled the vessels from the fire, tapping them sharply to detect cracks. If the vessel rang clear it was perfect.



Weaving

We have heard, but have not yet substantiated, that the following are dealers for looms in North Carolina:

Lilly Mills, Handweaving Dept., Shelby 28150
Ms. Arnistead, LeMaster's, 115 Cherokee Road, Charlotte 28207 (LeClerc Looms)
Helen Henderson, Little Switzerland 28749 (Macumber Looms)
Edwena Bringle, Penland 28765 (Gilmore Looms)

People interested in weaving can get help by contacting the Craft Guilds, listed elsewhere, and the Winston-Salem Weavers Guild (Shirley Amen, 100 Friendship Circle, Winston-Salem 27106), as well as most of the places listed elsewhere under "Learning Crafts." Especially check out the Raleigh Recreation Dept., UNC-G, and Piedmont Community College.

Besides Hinshaws for yarn, check out Freedman's Mill Outlet in Burlington for more oriental colors. Also, the Country Craft Shop (Jones Ferry Road, Chapel Hill 27514) has the widest selection of yarns around and does mail order, but is not as cheap as the mill outlets.

The importance of weaving in North Carolina's craft tradition and the numerous resources available to people all over the state far exceed what we have here. We simply blew it. We hope to have a comprehensive section on weaving in a future issue. Please send us information.

ajk

Mountain Homespun: The Crafts and People of the Southern Appalachians

Francis L. Goodrich
1931; 91 pages

Gale Research Company
Book Tower
Detroit, Michigan 48226

This is an anecdotal overview of people involved in the crafts revival in the late twenties in western North Carolina by one of the people most responsible for that revival. Besides some good down home stories about folks involved in crafts, there is an emphasis on spinning, weaving and quilting with practical information on looms and weaving techniques, spinning, and natural dyes.

ajk

There are many variations and intricacies in weaving even by hand and on the old looms, and the history of the development of weaving by hand and by power is a study of absorbing interest and delight. It is well to remember that power weaving is of very recent times, while weaving by hand has ages behind it. The most that can be said for power spinning and weaving has been expressed in these words: "Power weaving has only affected exactness and speed, motive power and ease of changing patterns. It has not increased beauty nor durability. In these it cannot compete with handwork. To many who have made a study of weaving by hand it is plain that no mechanical device can equal in value the human hand in the throwing of the shuttle.

* * *

Appendix II, DYE PLANTS. List of dye plants used in the mountains of North Carolina, identified in 1901 at the Bureau of Plant Industry in Washington, D.C.

Black, brown, gray, bluish, and dull purple

Name	Part Used	Material Colored
1. Acer rubrum L. Red Maple	Bark	Cotton

This bark dyes a fast black, set with copperas. It is also used in combination with witch-hazel or sourwood bark for coloring cotton purple, gray, or black.

* * *

During the past thirty years a number of enterprises have been started for the preservation of the crafts of the southern Appalachian Mountains. Most of these ventures have been successful and are being carried on today. (Allanstand Cottage Industries, Biltmore Estate Industries, Tryon Toy Makers and Wood Carvers) . . . The secrets of handiwork, fast being forgotten, were learned from those who could still tell them, and the work produced for market was identical with what had been made for home or neighborhood use during several generations, or was a natural evolution of some old craft.

Hinshaw's Mill Outlet

3200 Alamance Road
Burlington 27215
(919) 226-1561

A great place to find cheap yarn for weaving, kintting, and rugmaking is at **Hinshaw's Mill Outlet**, *located west of Burlington. They have a fairly large selection of mill ends of yarn, which they sell for $1/lb. Most of these are synthetics and blends of 2 ply rug wool sold on cones. Occasionally Hinshaw's will sell pure wool or mohair yarns on cones.*

Hinshaw's also stocks a large selection of worsted wool and synthetic yarns that they sell at fairly low prices. They also sell most supplies for needlework and rugmaking as well as carpet remnants, towelling and fabrics. The people at Hinshaw's are really helpful and also honest about their products.

They are west of Burlington on Highway 62, about one mile south of I-85.

Pat Thomson
Durham

"Br. Aust burned pottery today... the glazing did well

There are two distinct pottery traditions in North Carolina which date from the middle of the eighteenth century: the traditions brought by the English and by the German settlers. The German tradition is the better researched and documented of the two thanks both to the records kept by the early Moravian communities and the extensive archaeological studies which have been made recently in Old Salem and Bethabara with the help of both State and Reynolds Corporation resources. The last potters worked in Salem around the beginning of the twentieth century, when they found it impossible to adapt their trade to the changing life style of the area. In the Moravian collections there is a more pathetic than amusing piece of pottery from this period which is an earthenware bowl designed to function as a sink, with drain and overflow holes. Other North Carolina potters in the German tradition, notably those of Lincoln County, continued at their trade as late as the 1930's. The English tradition, on the other hand, is alive and well today in the seventh and eighth generation potters who are concentrated in the piedmont section but are spread throughout the state of North Carolina.

Records of the Moravian congregations announce the arrival of the German-trained potter Gottfried Aust at the Moravian settlement in Bethlehem, Pennsylvania, in 1754 and in North Carolina the following year. Within a year after his arrival in Bethabara it is reported that "Br. Aust burned pottery today for the second time... the glazing did well... and so the great need is at last relieved. Each living room now has the ware it needs, and the kitchen is furnished. There is also a set of mugs of uniform size for Love-Feast." At this time Aust was making the slip-decorated red earthenware common to folk potters in Germany as well as in many other countries of Europe and in the British Isles. Enough pottery was produced not only to supply the needs of the community but also to be sold to the surrounding settlements as far away as Tennessee. The alternative to pottery tableware in those days was wooden trenchers, and it was not unusual for families to come from fifty or sixty miles away and wait for days in the hope of getting pottery when the sale opened. When Aust moved to Salem in 1771 and became the first master of the Salem pottery, he broadened his production to include fashionable wares emulating English and even Oriental models. Aust and the apprentice who would succeed him learned to make a style of decorative and complex cream-colored earthenware from two English potters who had worked at a short-lived pottery in Charleston, South Carolina, attempting to compete with the creamware or "Queensware" which Wedgwood exported to the growing class of wealthy merchants and planters in the southern colonies. At its height in the late eighteenth and early nineteenth centuries, Salem pottery produced an astonishing and accomplished variety of wares both wheel-thrown and press-molded and ranging from lead-glazed red earthenware to Queensware to salt-glazed stoneware. A single characteristic style hardly had time to develop in Salem because in 1833 it was necessary to bring a craftsman from Germany to run the pottery, which by this time was being operated as an individual concern rather than as a congregation business. A number of former apprentices of Salem pottery went out to establish their own shops in areas nearby. Moravian pottery can be seen in the Wachovia Museum and the various house museums at Old Salem and in the museum in Historic Bethabara. The University of North Carolina Press, Chapel Hill, has just published a beautifully detailed and illustrated study by John Bivins, Jr., entitled *The Moravian Potters in North Carolina* ($12.95).

> "If all the utensils of the household are mass-produced, you might as well live in a hotel."

Other German potters settled in the State at approximately the same time as the arrival of the Moravians; it is known that Jacob Weaver established himself in Lincoln County just after the middle of the eighteenth century. One of the distinguishing marks of the pottery in this tradition is that after about 1800 the pieces show the use of alkaline rather than lead earthenware glazes. A collection of pots from Lincoln County, can be seen at the Seagrove Potters' Museum in Seagrove, south of Asheboro on U.S. 220.

In the wave of English emigrants who moved into North Carolina in search of land in the middle of the eighteenth century were numbers of Staffordshire potters. Finding good clay deposits in the five county area which includes Randolph, Moore, Montgomery, Chatham and Alamance Counties, many of the potters settled in this region; others continued west. Examples of the Staffordshire ceramic tradition which formed the background of these craftsmen can be seen at the Delhom Gallery and Institute of the Mint Museum of Art, Charlotte.

William Cole arrived in the Seagrove area from Staffordshire with a land grant in the 1750's, and at about the same time Peter Craven established himself in the region. Descendents of both men are making pottery in the area today. The early potters farmed as well as making pottery for the use of their family and their neighbors; any surplus of ware produced was sold by a waggoner who went from door to door. A kiln site recently discovered in Randolph County is believed to date from this early period, sometime in the second half of the eighteenth century. Preliminary digging was done at the site in 1971 by the archaeologist of the Stoke-on-Trent Museum, Staffordshire; unfortunately the project is now suspended until funds can be raised to finance a complete investigation.

The industrialization of ceramics, brilliantly accomplished by Wedgwood in England about the time the earliest potteries were being established in North Carolina, soon threatened the handicrafts in New England and the Pennsylvania folk country, but in the South the inland areas were slow to feel its effects. Folk art needs just such an opportunity to develop away from the centers of culture, wealth, and fashion; and the stability of life in the more isolated areas of North Carolina provided an excellent climate for the nurturing of the crafts tradition. Pottery was so adapted to filling all the needs of life that wheel-thrown pots were even used as tombstones; there remain in the graveyard of Union Grove Baptist Church, between Seagrove and Robbins, eight graves with pottery markers. When the agricultural depression occurred after the Civil War, many farmers turned their unsold corn into whiskey and learned to make the jugs to put it in; at this period there seems almost to have been a kiln site on every farm in the piedmont. But as the economy recovered, the farmers returned to their own trades; and when prohibition went into effect in the State in 1909, the potteries turning out whiskey jugs could not survive. At the same time the white chinaware industry was gradually moving in with a product more durable and more sophisticated than the traditional "dirt dishes."

As the production of utilitarian ware became less profitable, a new influence made itself felt: the growing tourist market in North Carolina. As early as 1905 there are records of busloads of tourists arriving in Seagrove from the nearby resort area of Pinehurst. The folk artist has always been in close touch with his market, the criticism voiced by his customers being virtually the only criticism he receives. The traditional potters of the early twentieth century were quick to start making the vases and other ornamental forms which they believed the tourists desired. Producing for a market which was removed from the potter's own way of life apparently led in part to a deterioration of craftsmanship.

> "It is working in Clay and being able to shape anything of the Clay which gives one a thrill, makes one feel they have conquered at least one thing in life."

It was at this time that Jacques and Juliana Busbee became interested in preserving the pottery heritage of the area, eventually founding **Jugtown**, the most widely known of the North Carolina potteries. The Busbees were both members of old Raleigh families, and both had been trained as artists. In 1917 Juliana Busbee opened a tearoom in New York which scored remarkable success not only in selling North Carolina pottery and other crafts but also in gaining wide publicity for the traditional arts of the State. In order to raise the craftsmanship of the work being done in Moore County at the time, Jacques Busbee set up Jugtown Pottery about 1922 and hired traditional potters to work for him. The best known of the Jugtown potters is **Ben Owen**, who left the pottery after Busbee's death in 1947 and set up his own shop nearby which he still operates today. Jugtown produced wheel-thrown pots in both earthenware and salt glazed stoneware, emphasizing the simple beauty of utilitarian forms and designing the more decorative pieces of pottery after the classic styles of Oriental ceramics. Apparently it was to satisfy a customer, Tiffany Studios of New York, that Busbee first set Ben Owen to making Oriental forms. A memorial to Jacques Busbee is preserved in the collection of Jugtown pieces at the North Carolina Museum of Art in Raleigh, and an interesting collection of old Jugtown ware in the western part of the State can be seen at the Spinning

...and so the great need is at last relieved."

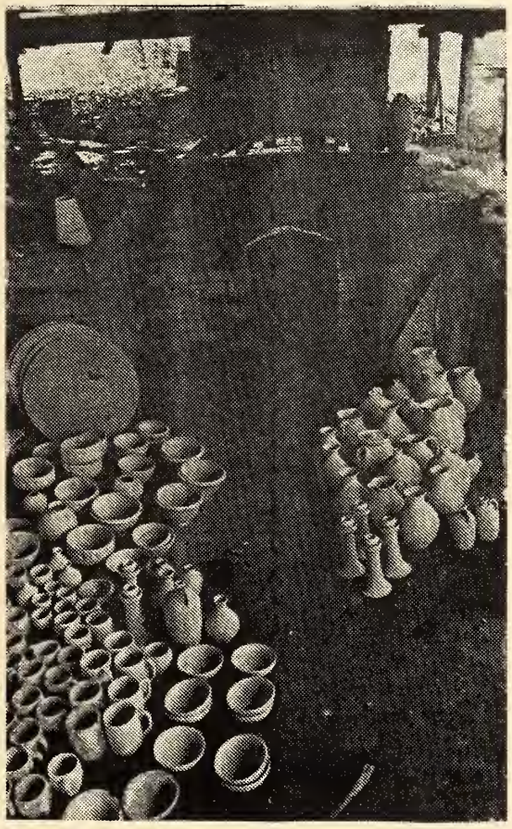
Wheel on Biltmore Avenue in Asheville. A colorful if not entirely accurate book on the subject is Jean Crawford's *Jugtown Pottery, History and Design* (John F. Blair, Winston-Salem, 1964; $8.00).

Jugtown Pottery today is under the supervision of Nancy Sweezy and Vernon and Bob Owens, brothers who are relatives of Ben Owen. As Busbee had envisioned, they continue to make pottery as it was done in colonial times, changing the methods only slightly wherever necessary to make the shop commercially viable today, evermindful of preserving the characteristic warmth of Jugtown work. Nevertheless, Mrs. Sweezy, who has supervised the pottery since 1968, faces countless decisions: should Jugtown continue to produce the non-traditional pieces designed after Oriental models? Her own bias is in the direction of functionalism, and she is choosing to retain the Oriental forms which are useful as pots. Today Jugtown is an on-going operation, training apprentices who work at the pottery for varied periods of time. An illustrated catalog of Jugtown ware is available, and mail orders are accepted. There is also an interesting leaflet on the history and the goals of the pottery (Jugtown, Rt. 2, Seagrove 27341).

Perhaps it is partly due to the national and international interest aroused by the enterprising Busbees that there are no fewer than ten potteries thriving in the Seagrove area today. But more than this, the Seagrove potters credit Jugtown with influencing them not to abandon traditional utilitarian forms in favor of decorative tourist wares. This was a far-sighted outlook, for today's taste is returning to functional ware: Americans are coming to realize as the English potter Michael Cardew has said, "if all the utensils of the household are mass-produced, you might as well live in a hotel."

The best person with whom to talk North Carolina pots is certainly Dorothy Cole Auman, who was an invaluable help to me in writing this article. Both Walter and Dot Auman have a long family tradition of pottery behind them—she is a descendant of the William Cole mentioned earlier—and together they own and operate **Seagrove Pottery**. In 1969 they moved the old Seagrove railroad depot behind their pottery and set up inside it their collection of pots covering two hundred years of the Staffordshire tradition in North Carolina and also including pieces in the German tradition. The Seagrove Potters' Museum is fascinating, and it's open to the public free of charge. The Aumans were the people who first recognized the significance of the pottery shards now proven to indicate the early kiln site in Randolph County, and they'd be happy to accept contributions towards continuing the excavation of the site. (Seagrove Potters' Museum, Box 123, Seagrove 27341.) There are many other warm and involved people making pots in the Seagrove area and throughout the State, and every pottery you discover will richly reward you for the visit. You can pick up at the Seagrove Potters' Museum a map showing you where to find each of the ten Seagrove Historical Potters. A good visit with Waymon Cole and Nell Cole Graves of the **J.B. Cole** pottery outside Seagrove is included in Charles Counts' book about traditional potters of the South, *Common Clay*, (Droke House/Hallux, Atlanta, 1971). For a brochure put out by the North Carolina Historical and Contemporary Potters' Association showing the location of eighteen traditional potteries in the State write to: Department of Conservation and Development, Travel and Promotion Division, Raleigh 27602.

The earliest attempt that I know of to revive the handicrafts in the State was begun about 1895 by the missionary Frances Goodrich in the mountains around Asheville. She encouraged the neighbor women to weave coverlets in their homes and turned her own cabin in Allan's Stand into a craft shop. This project was one of several united in a co-operative



Jugtown Catalog

effort in 1930 to form the Southern Highlands Handicrafts Guild which is best known today for the Craftsmen's Fair it organizes in Asheville each July and in Gatlinburg each October. There is a good account of the organization of the Guild in Allen Eaton's classic *Handicrafts of the Southern Highlands* (Russell Sage Foundation, New York, 1937). Today the Guild seems to function primarily as one of the five regional crafts organizations such as the Piedmont Craftsmen which are set up throughout the State and draw their membership chiefly from the larger group of craftsmen, who are university trained. Traditional potters tell me either that they can't afford to belong to the Guild because of the mark up in the prices of the pots the Guild sells or that they are already selling all they can produce and they don't need the Guild. However, the outlook of the traditional potters is that everyone involved in pottery today is helping in the astonishing surge of interest in the handicrafts. Certainly the publicity that the Guild has gained for the crafts has vastly benefited everyone.

The outlook for traditional pottery in North Carolina is very bright—if only there are enough of the younger generation potters to follow in the trade. Lewis Brown of Arden, who has worked at **Brown's Pottery** only part time since his father's death almost five years ago ended the full-time operation of the shop, admits that five years ago he'd have said pottery making was on the way out. Today, however, both of his own sons have chosen to work in the pottery full-time, and they find they just can't turn pots out fast enough to meet the demand.

Of course, as has been true throughout the history of America, the changing times continue to threaten our crafts traditions. A current example of this is the threat to our traditional potters which has been posed by the lead glaze furor. Last year the *Agricultural Review* of the North Carolina Department of Agriculture flashed the headline "Area Pottery May Contain Lead." As a matter of fact, although the potters in the Staffordshire tradition used salt glazes on their large stoneware crocks and storage pots after about 1800, the traditional earthenware glazes in use on the smaller pieces in current production in the Seagrove area do contain lead. But the situation can be seen in perspective only when one realizes that the Seagrove potters themselves, who have used lead-glazed crocks all their lives, in addition to facing the occupational hazard of applying raw lead glazes to the pots they make and firing kilns giving off lead fumes, were found to have a negligible amount of lead in their bloodstreams when measured on a scale devised for the average American, who lives in an area heavy with industrial fumes and car exhausts and who frequently smokes tobacco treated with lethal insecticides. Rather than discard their lead glaze formulas, most of the potters are choosing to submit several pots from every kiln load for testing to be sure the fired glazes meet strict government standards for the lead content extractable from the glaze by acid.

A second example of the threat which our age poses to our pottery tradition is the experience of **A.R. Cole** of Sanford who was forced out of his pottery and his home by the Highway Department in early 1972 to make way for improvements in U.S. 1. Six months later, I have just received the good word that Mr. Cole has set up shop about a mile north on the same highway and is now finishing building his kiln. A.R. Cole is seventy-seven years old. Fortunately, our potters are indomitable.

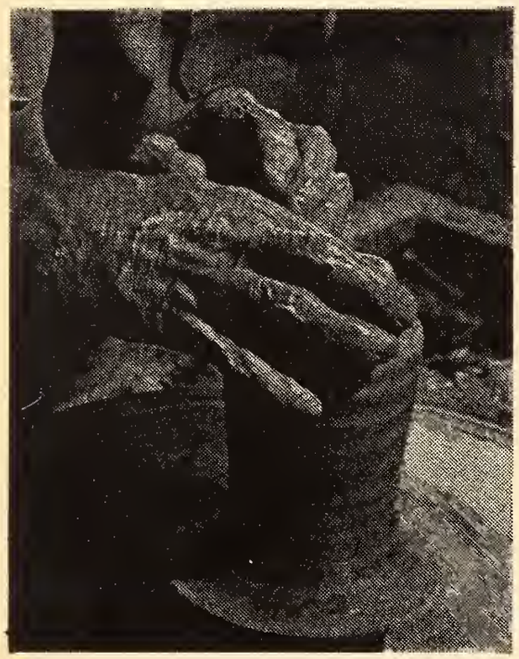
In his book mentioned earlier, Charles Counts, himself a potter, says he believes our traditional potters have preserved their way of life in hard times not because they were unable to adapt to technology but because they valued their way of life for themselves and their families. "My thesis is simply that the potter's craft is full of basic human values." The same idea is expressed by a good friend of mine who is a traditional potter, "It is working in Clay and being able to shape anything of the Clay which gives one a thrill, makes one feel they have conquered at least one thing in life."

Joan Falconer Byrd
Cullowhee

Handcrafted Potter's Wheels

Bob Dunn & Glenn Walbridge
Rt. 1, Box 240
Hillsborough 27278
(919) 732-7195

Nearly a year ago a friend and I decided to build a **potter's wheel** *so that we could learn the art (or craft) of pottery independent of any organization or institution. Buying a wheel is usually a ripoff, we decided, so we made plans and constructed a kickwheel out of scrap 2"x4"s that we found at local construction sites.*



Jim Wilson

Since that time some of us have moved to the country and are making wheels as a means of support (although we aren't supporting ourselves from it yet).

If you have been or are now thinking about getting a potter's wheel, think about building one for yourself. The process is somewhat long, but the satisfaction of making the instrument you'll use to create pots with is well worth the effort. And the gap that exists between your creative impulse and the completed pot is narrowed if you have created the device that must respond to your commands to implement your art.

The wheel can be constructed from 2"x4"s, 2"x6"s, and 1"x12"s. As shown in the diagram, the base and table legs are of 2"x4", the seat legs and wheel support are 2"x6", and the seat and table surface are 1"x8" and 1"x12" respectively.

Probably the trickiest part of the construction is the wheel itself. The shaft you can get from any junkyard; it is an axle from a car. You can get an old one for $2.00 that will do the job just fine. Axles are particularly good because there is a bearing already pressed on the shaft where it attaches to the table. A second bearing must be purchased from a machine supply shop (they cost around $10.00 and are your biggest single expense). For a kickwheel we get cable spools from a local electric company and sandwich 2"x4"s shaped in an octagon form around the parameter of the spool. With holes filled up except for one at the top the wheel can be filled up with gravel (about 100 lbs. worth) and thus supply a great deal of momentum needed to keep the throwing surface turning.

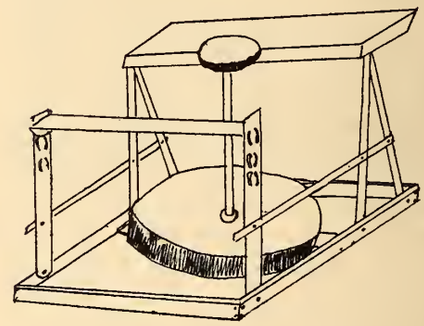
Our constructions are held together entirely with nuts and bolts which makes them quite portable. Five coats of marine varnish do a good job of waterproofing for an extended period of time. We also make them with adjustable seats, up and down, and further and closer to the throwing surface. Braces in two directions serve to make the wheel perfectly stable for throwing.

If you are making a wheel on your own, let this information serve as a sketch or a starting point for your own design. If you have better plans and improvements we'd really appreciate hearing from you.

And if you aren't into making a wheel for yourself but still want one and you don't want to pay incredible prices for one, we make and sell them to order. They cost $80.00 and are stained, varnished, and either assembled for you by us in your house, or instructions are given for easy assembly. If you live too far away, postage will be extra.

Come out and see us if you like, see a wheel, throw a pot

Bob Dunn
Hillsborough



Bob Dunn

In Search of Clay

For the adventurous potter, clay prospecting can be as simple as taking off and roaming the countryside. The best places to look for clay are along banks of streams and washed areas on hillsides. Clay hunting can be combined with a walk along country roads. Other places to look are road banks, construction sites, and along the walls of ditches. Also potters who live near brick clay mines might gain some useful clay in veins in the unusable brick clay.

The advantage of finding clay along streams and erosion on hillsides is the fact that there is time for leisurely mining large amounts of clay. The advantage of gathering clay where construction is taking place is much of the digging has been done by machines. Evan Brown (Hendersonville potter) says "The hard part of getting clay is not hunting for it but digging it."

The disadvantages of getting clay from streams and hills are that they may be hard to get to and arrangements must be made with the owner of the land (many times people at construction sites will give you the clay). The disadvantage of gathering clay at construction sites is the time element. The source of clay is generally sealed off after the construction is over.

The more systematic potter can gain information from several sources before going into the field. Local people, especially farmers, may give the potter information. Many older people can remember "pipe clay" deposits used for making clay pipes, marbles and toys years ago. Many farmers also used clay to line fireplaces and chimneys. Other people to talk to are campers, hunters, county agents, and forest rangers. Many potters are overjoyed to hear of people getting stuck in slick, sticky mud.

The next question the clay prospector has is what to look for? The first factor is color. In the mountainous regions the best clays are lighter in color than the surrounding soil. As clay washes downstream it gathers impurities (both mineral and decayed vegetable matter). In many cases the impurities improve the clay. Clays that are deposited along streams are generally darker and have different properties than the clays upstream.

Of the impurities that are harmful, sand is the easiest impurity to detect. Sand can be felt in the clay. It can be removed by using a cheesecloth sieve. On a large scale this is impractical and sandy clay should be avoided. Lime, a factor less easy to detect, is more important to the potter. Excess lime may cause the clay to blister, bloat, or even explode. Bill Gordy (Cartersville, Georgia potter) uses the terms "limestone" and "free stone" when describing the type of clays. Good clay is scarce in limestone areas but plentiful in free stone areas. A limestone area can easily be detected by the amount of limestone rock and the amount of lime in the water.

Other minerals the potter should be aware of are shale, mica, feldspar and quartz. Shale clays generally are of poor quality and low firing range. Shale clays are used mostly for making bricks. Mica is one of the best indicators of an area rich in usable clay. Mica mixed in the clay also helps the clay take heat. Also in an area where feldspar and quartz are found there is generally clay nearby.

Generally the potter should not expect to find the perfect clay in one spot. Most local clays have to be mixed with other clays to get the best results. The clay prospector can mix several local clays.

The potter must combine a fat clay (a plastic or easily workable clay) with a short clay (not plastic but a strong clay). This gives a clay that is workable but with the strength to stand up enough to hold its weight when wet. A test for plasticity is to roll out a coil of wet clay and wrap it around your finger. The fewer the cracks the more plastic the clay.

Finally there are two basic ways of preparing the clay. There is the dry method in which the clay is hammered until it is a fine powder (small rocks are pulverized) and mixed with water. The wet method is to add water until the clay becomes a soupy slip. Then sieve it through a coarse wire sieve (often just common screen wire) and then a cloth sieve (if there is sand present). The slip is allowed to settle to the bottom of the container. Then the excess water can be poured off. The resulting slip can be dried on flat surface in the sun, on plaster slabs, on bisque fired clay slabs, or by putting the wet clay in a hanging burlap sack (the moisture evaporates through the sack leaving a workable clay). The resulting clay should be wedged (pounded or kneaded) to mix the clay and work out lumps and air bubbles.

The clay prospector usually finds the best clay by following a vein further or digging deeper. Finding clay is one fourth knowledge, one fourth strength, one fourth luck, and one fourth perserverance.

John Givvines
Franklin

Albemarle Craftsmen's Guild
Clarence T. Sanders, President
910 West Church Street
Elizabeth City 27909

The **Albemarle Craftsmen's Guild** *is located in the eleven counties bordering the Albemarle Sound, but with no geographic limitations imposed upon membership. The Guild lists as its purposes the same things as the others, and seems to have a heavier emphasis on crafts as a means of economic supplementation for people living in the region than do the guilds located in the Piedmont. Dues are $2.00 for active craftsmen, $3.00 for associate members, and donations of $5.00 or more for patrons.*

The annual Albemarle Craftsmen's Fair, now in its 14th year is held at the National Guard Armory in Elizabeth City.

from ACG literature

Piedmont Craftsmen, Inc.
Ann Bonitz, Executive Director
936 West 4th Street
Winston-Salem 27101
(919) 725-1516

Piedmont Craftsmen, Inc. *is a non-profit corporation of producing craftsmen and persons interested in the promotion of fine handicrafts. The aim of this organization is to provide the public with an opportunity to see and purchase quality handicrafts—made by American craftsmen primarily in the Piedmont area.*

The purposes of this organization are:

- *To improve the quality of handicrafts produced and sold in the area.
- *To stimulate creativeness in design and use of materials.
- *To provide an outlet for the exhibition and sale of exhibiting members' work.
- *To educate the public to a keen appreciation of fine craft work.

There is no geographic limitation on membership, with members ranging from New York to Indiana to Florida. Dues for exhibiting members are $5.00/year, for associate members $3.00/year. PCI operates a fine craft shop in Winston-Salem and has an annual fair in November, also in Winston-Salem.

from PCI literature

Southern Highlands Handicraft Guild
Robert W. Gray, Director
15 Reddick Road
PO Box 9145
Asheville 28805

The **Southern Highlands Handicraft Guild** *is the oldest and largest of the craft guilds. Founded in 1930 to both preserve the crafts traditions of the mountains and help meet the economic needs of the people, the Guild lists among its purposes:*

To study costs of production, marketing, and other problems concerning crafts.

To give information and instruction on methods, sources of supply, and management of individual or group production.

Membership in the Guild is open to craftsmen and craft centers located in the mountain counties of nine southern states. Dues for active membership are $3.00 for individuals, and $10.00 for production centers (a group—two or more—of producing craftsmen working within a community) and education centers. Friend Memberships are $5.00 or more. The Guild publishes a newsletter, the Highland Highlights, *which contains general news about crafts and craftsmen, plus articles on merchandising, production, accounting, and other aspects of craftsmanship. Also put out by the Guild are two fifteen minute color/sound movies available for public and private showings at no cost except return postage and insurance: "Hands—The Story of the Southern Highlands Handicraft Guild" and "Appalachian Woodworkers," a film about Guild woodworkers and their shops throughout the mountains.*

The Guild has a large library of books, pictures, movies and slides which is available for use by civic groups, schools, craftsmen, and other organizations. They also hold a continuing series of seminars, workshops, and conferences dealing with training new craftsmen and exposing old craftsmen to new ideas in design and workmanship.

The Guild, through its merchandising subsidiary, Blue Ridge Crafts, Inc., operates four retail shops for the sale of members' work, two of which are in Asheville, one in Blowing Rock, and one in Bristol, Virginia. Two annual Fairs are held, in Asheville in July and in Gatlinburg in October.

from SHHG literature

Carolina Designer Craftsmen Guild
Pepper Fluke, Public Relations Chairman
2703 Sevier Street
Durham 27705

The **Carolina Designer Craftsmen Guild** *was organized by several craftsmen in the Triangle Area who recognized the need for an organization to bring together craftsmen of diversified disciplines but with the common goal of encouraging interest in and appreciation of the quality crafts of original design. The Guild was formally incorporated in April, 1970, with approximately 65 charter members. members. Its purposes, as described in the by-laws adopted in February, 1970, are as follows:*

to promote and encourage education in the crafts
work for the establishment and maintenance of a gallery of crafts
sponsor at least one craft show a year
sponsor tours, lectures and workshops for its members and interested persons

Membership in the Guild is open to all craftsmen and persons who are interested in supporting the objectives of the organization. CDC dues are $5.00 for an associate membership and $7.50 for a craftsman membership. The annual CDC Fair is held at the State Fairgrounds in Raleigh in April.

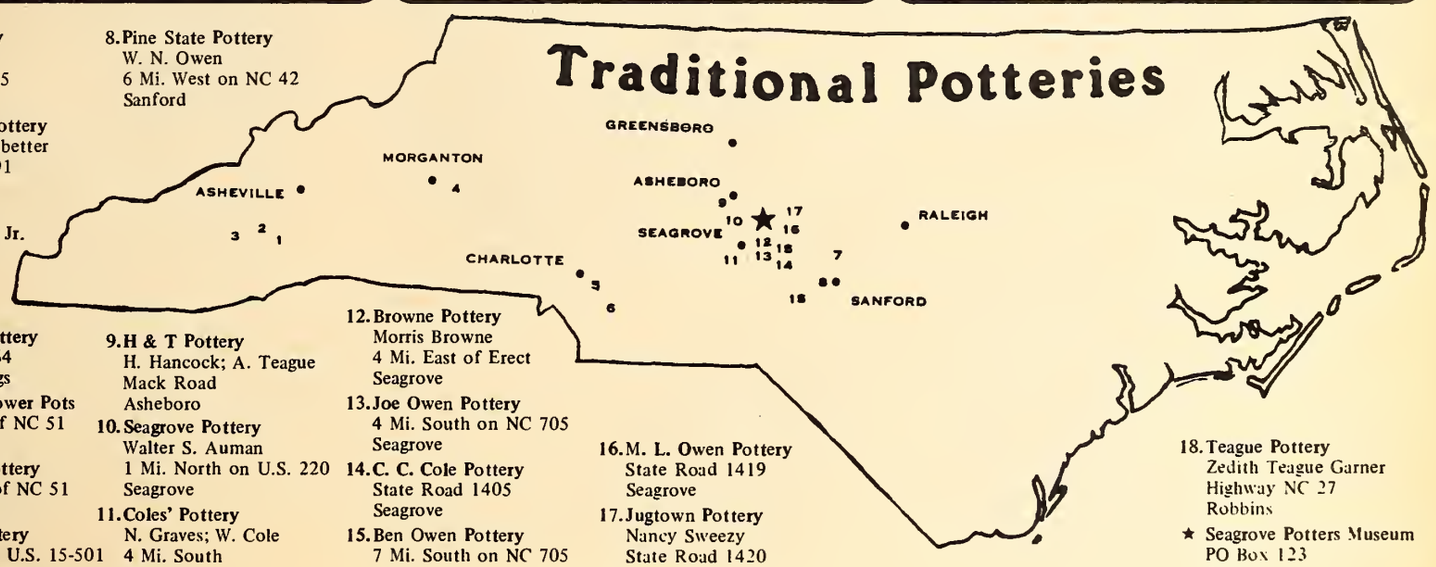
from CDC literature

Craft Guilds

The purposes of **craft guilds** *generally include the promotion of high-quality handicrafts, the marketing of the products of member-craftspeople, the promotion of education in the crafts, and the sponsoring of craft fairs and shows. The guilds are set up so that any person interested in those goals may join and contribute to the organization, but in order to be an exhibiting member one's work must be judged by a Standards Committee made up of craftsmen/women in the guild. The fairs sponsored by the guilds are large and represent much of the finest work in the state. In terms of being a resource, the guilds offer valuable services to their members and can also be approached by individuals seeking information about a specific craft—where to get materials, where to learn, etc.*

ajk

Traditional Potteries



1. **Brown's Pottery**
Lewis Brown
Highway U.S. 25
Arden

2. **Pisgah Forest Pottery**
T. Case; G. Ledbetter
Highway NC 191
Arden

3. **Evan's Pottery**
Evan J. Brown, Jr.
Off NC 280
Skyland

4. **E. J. Brown Pottery**
Highway U.S. 64
Connelly Springs

5. **J. G. Outen Flower Pots**
½ Blk. North of NC 51
Matthews

6. **R. F. Outen Pottery**
3 Blks. South of NC 51
Matthews

7. **A. R. Cole Pottery**
4 Mi. North on U.S. 15-501
Sanford

8. **Pine State Pottery**
W. N. Owen
6 Mi. West on NC 42
Sanford

9. **H & T Pottery**
H. Hancock; A. Teague
Mack Road
Asheboro

10. **Seagrove Pottery**
Walter S. Auman
1 Mi. North on U.S. 220
Seagrove

11. **Coles' Pottery**
N. Graves; W. Cole
4 Mi. South
Seagrove

12. **Browne Pottery**
Morris Browne
4 Mi. East of Erect
Seagrove

13. **Joe Owen Pottery**
4 Mi. South on NC 705
Seagrove

14. **C. C. Cole Pottery**
State Road 1405
Seagrove

15. **Ben Owen Pottery**
7 Mi. South on NC 705
Seagrove

16. **M. L. Owen Pottery**
State Road 1419
Seagrove

17. **Jugtown Pottery**
Nancy Sweezy
State Road 1420
Seagrove

18. **Teague Pottery**
Zedith Teague Garner
Highway NC 27
Robbins

★ Seagrove Potters Museum
PO Box 123
Seagrove

Learning Crafts

Lots of people all over the place are wanting to get into crafts. How? When? Where? Most probably the best way to learn a craft is to devote yourself full time to DOING it, preferably with a skilled person to help you along for awhile. The idea of apprenticeship, having almost died, is slowly rising again, although not by a long shot to the degree needed to meet the demand. There are several apprenticeships in pottery you might want to apply for, but don't be too optimistic. Jugtown Pottery (Nancy Sweezy, State Road 1420, Seagrove) takes apprentices for four month periods twice a year, during which you work your ass off and learn a helluva lot about making pots. Similarly, Seagrove Pottery (Ms. Dorothy Auman, PO Box 123, Seagrove) and Teague Pottery (Zedith Teague Garner, Highway NC 127, Robbins) take apprentices sometimes. All of them, especially Jugtown, have many more people applying than they can take, but it's worth trying. All consider people only if they have some pottery experience, not so much in terms of skill, but more in terms of being into it enough to know that you really dig it. Others of the Seagrove potters may begin taking apprentices; write to Ms. Auman for information.

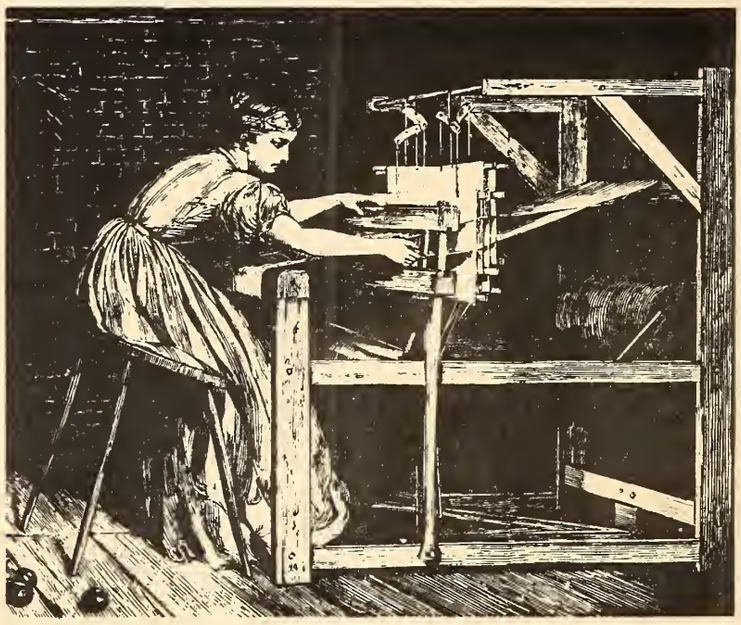
Ann Bonitz, director of PCI in Winston-Salem, takes on apprentices in weaving periodically. She is also very much into expanding the possibilities for apprentices, and may be able to help you find a situation. And there are several craftsmen in the Durham area who plan to take on apprentices soon, described elsewhere in this section. Sadly, that is the the extent of the crafts apprenticeships we were able to find. There are undoubtedly other working craftspeople in the state willing to be your master, and probably the best way to find them is to go to craft fairs or exhibits, get to know someone, and try to convince her/him to take you on. It is possible!

Clearly, however, most of us will have to take a different route, at least for now. And that usually involves taking a course or two or three or four with instruction ranging from excellent to terrible. The best way to find out is to talk to someone who took the course, but speaking with the instructor should give you a pretty good idea of whether or not it's what you want.

Beyond that, there are still some places to try. Some shops sponsor courses, and we've heard excellent things about the courses offered at the Country Craft Shop on Jones Ferry Road in Chapel Hill and also about the weaving course given by Ms. Arnistead of LeMaster's in Charlotte (115 Cherokee Road; (704) 333-7648). Finally, an increasing number of rap houses around the state are giving craft courses and workshops. Check the one nearest you.

It is important to remember that in many crafts, the basic techniques and skills are relatively simple. Once you have mastered those, it pretty much depends on how much work you are willing to put in. And many craftspeople are more than willing to give you a little help, get you over a stumbling block, turn you on to some new possibilities if you are sincerely interested.

ajk



Resources for Leatherwork

SUPPLIES:

J.H. Cook & Sons
209 North Church Street
Durham 27701
Oriented towards shoe shops, but carries a fair selection of leather and tools. Also dye, glue, and a few buckles.

Stu's Leatherworks
113 North Columbia Street
Chapel Hill 27514
Good quality selection of leather in limited quantity. Also limited selection of tools, dye soon to be carried. Best selection in the area for buckles, as well as the only non-rip-off prices available this side of a tannery.

Tandy Leathercraft
390 North Elm Street
Greensboro 27401
Large selection ranging from pre-cut kits to craftsman's tools. Carry nearly anything you'd need, but their prices are high, especially for leather, and have a past record of being out of stock. This may be changing now as they've recently gotten a new manager.

Zack White
2005 Wake Forest Road
Raleigh 27608
Again, mainly a shoe place, but beginning to carry more stuff for the craftsman. Good selection of dyes, some leather, some tools. Better prices than the other shoe place.

American Lace Leather Co.
PO Box 121
Richmond, Virginia 23201
Small tannery producing white, yellow, and Indian tan latigo (mainly used for straps, sometimes pocketbooks). They also cut and sell laces, which can be ordered in any width.

STATE OF THE ART

I don't know of any schools for or lessons in leatherwork currently available in North Carolina, unless you're in a state institution and want to be rehabilitated. Leatherwork is just becoming "respectable" as a bona fide craft, so there hasn't been much offered up till now. I think this is in the process of changing however, witness the stores listed above who are beginning to carry more craft supplies; there are also some occasional leather courses being offered at various schools around the country. This is a regional "state of the art"; conditions are better in California, Florida and New York.

BOOKS

Modern Leather Design
Donald Wilcox
1969; $12.50 (hardback)
Watson Guptill Publications
New York, New York
A pretty good book, in a field which is notoriously thin. Explains how to do a lot of things (making sandals, handbags, mocassins, basics of garment work) and also provides some useful tips for experienced leatherworkers. Falls a little short of what it could have been because it tries to reach both the beginner and the experienced craftsman. But a good book to help you get started.

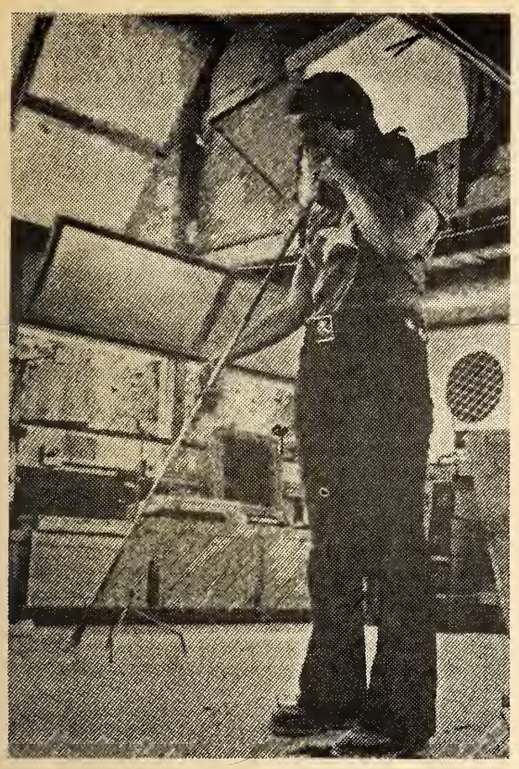
Tandy Catalogs
Tandy issues frequent (3 or 4 a year?) catalogs showing their new kits (and new prices). Usually also included are sample bag patterns and instructions for using some of their basic tools.

Leather Braiding
Bruce Grant
1961; $3.50 (hardback)
Cornell Maritime Press
Cambridge, Maryland
Esoterica for the confirmed leather freak. Shows you how to do some fancy braiding and more advanced stuff like making quirts, lariats, and bridles with braided leather. Clear and helpful line diagrams provided.

I have found very few useful and informative leather books which deal with leather craft; those books that are available seem to be mainly technical (tanning, etc.). There must be more around than I have found, so if you have run across one of these books which helped you in some phase of leatherwork please share the information with us.

One final word: you learn more by doing than by reading.

Steve Brooks
Franklinton



Gift from the Hills:
Miss Lucy Morgan's story of her unique Penland School
with LeGette Blythe
1971; 331 pages; $5.95

UNC Press
Box 2288
Chapel Hill 27514

This is a new edition of a book originally published by Bobbs-Merrill in 1958, with a new chapter bringing the story up to 1971. Many of Miss Lucy's anecdotes are fun as well as giving an insightful picture of what Penland is and how it came to be. Significantly, Penland has always viewed itself as an integral part of the community in which it resides, serving the people in that community in many real and concrete ways and in turn being served by them. The story of that relationship presents a picture not only of the Penland School but also of the Penland community, and might well be read by anyone considering the formation of alternative institutions. Like the Campbell Folk School, Penland has survived and flourished and been able to extend its impact far beyond the mountains in large part because it is firmly rooted in its community, not merely located there.

ajk

We don't go in for dyeing with clay at Penland, although Aunt Manda Bailey told me that she used to get clay around here somewhere and use it for dyeing. But we have tried out any number of plants–tree bark, nuts, berries, flowers, roots, stems, grasses, burs, hulls–and we have made some interesting discoveries.

We have found that the sort of pot or kettle you use is of considerable importance. We have three pots, iron, brass and copper, and we long ago learned that the pot you boil a plant in makes all the difference in the world in the kind of dye you get. For instance, the darkest dyes you do in the iron pot and the lightest colors in the brass. The metal actually affects the color.

There's much to learn about dyeing homespuns with dyes procured from our native plants. It's a fascinating subject, one about which we'll never know all the answers. And like working in handicrafts in general, you learn by doing. That, I think, is the way we grow.

And here's something even more intriguing I think: For some of the dyes, the kind of day you have when you are preparing the dye bath makes a material difference in the results obtained. For example, madder should always be dyed on a sunny day. As soon as the dyed wool is rinsed, we hang it out in the sunshine to dry. It must be the action of the temperature that brings out the colors . . .

Penland School of Crafts
William J. Brown, Director
Penland 28765
(704) 765-2359

As described by Bill Brown below, **Penland** is probably the finest craft school in the country. Some work scholarships are available to offset the costs which include a $10 application fee, $40 per week tuition, and from $55 to $85 per week for room and board, depending upon accommodations.

ajk

Penland is the oldest, largest, and finest craft school in this country. It is located 53 miles northeast of Asheville and 6 miles from Spruce Pine.

Penland was started almost by mistake by Miss Lucy Morgan in 1923 and has lived by chance ever since.

Through the years students have come to the mountains of Western North Carolina, from every state in the Union and over 60 foreign countries, to take part in Penland's unusual craft program. We can now house, feed, and provide studio space for 130 individuals each session. Last year we had 538 different students enrolled in our twelve courses. The only restriction we have is that a student must be at least 18 years old. We have college and art school students, grandmothers, doctors, lawyers, teachers, (and they come in all colors) anyone who wants to learn. Students work an average of 60 hours per week in ceramics, weaving, glass blowing, graphics, photography, woodworking, vegetable dyeing, lapidary, plastics, jewelry, enameling and sculpture. We have six 2 and 3 week sessions starting June 1st and continuing until mid-September. For those who wish, both graduate and undergraduate college credit may be received for their work.

Throughout the year Penland sponsors a unique craftsmens fellowship program for a limited number of well trained craftsmen.

These young people design, produce, and learn to market their work using our facilities for which they pay a nominal fee. Thus far, we have helped nine craftsmen. They now own and operate their own studios and make a living producing their own work.

In the past six years we have acquired 300 additional acres of land so that the school owns over 360 acres of beautiful mountain land. During the same period we have constructed or acquired 18 buildings which now brings the number of buildings owned by the school to 33.

Penland has the finest faculty of any institution of its kind in the world. No other school could afford the salaries of the over 70 faculty members we have here during our sessions. We can't afford it either, so we don't pay them. They do it for room and board, plus travel expenses. This year they will come from 18 different states . They do this because they believe that what we are doing here is worthwhile. These noted people donate the greatest gift we receive; their time, their talent, and knowledge. They are the major reason for our success.

It is not our plan to increase the size of Penland because it is felt it would spoil the flavor of the school and destroy its educational quality. We must continue to grow in quality and continue to contribute in special ways in the area of creativity in crafts.

We always need help. One of the greatest ways to help is to be interested in our endeavor and talk about us. "Spread the word."

Another way to help, if you can, is financial aid. Each year we must raise at least $60,000.00 just to stay on this mountain. We rely on the kind generosity of individuals, industries, and foundations who believe in what we are trying to do. The school has no endowment, so there are some pretty lean times. Of course all gifts are tax deductible. If you find yourself interested in our endeavor, and I hope you are, and wish to have more information about Penland, write or call me.

Thank you for learning a little about Penland, talk about us and come visit a very extraordinary school.

Bill Brown
Penland

"At first, when I came to New York I thought all this is America; people are rushing, they scarcely talk with each other, even though they live close together or are the next door neighbors. But when I came here, they saw me and greeted me, and I felt very warm when I was here. And to myself I said, 'But this is actually America, rather than New York. New York is a hodge-podge of all the world, but Penland is America. And when I go back I can tell my people that America is not the same everywhere. According to the community or the section is its own typical culture.'

"When I heard of Penland I could scarcely believe that there could be a school of handicraft: I thought that everything in America was made by machinery and so fast! When I came here, I felt warm and as if I were home again. Here the person's thought is not every minute how he can get the money, but here it is so much friendship and love. That is why I feel warm in my heart."

Pimolphan Kaehacharoen of Thailand
Quoted in Gift from the Hills

Arrowmont School of Crafts
Box 567
Gatlinburg, Tennessee 37738

Having never been to even visit **Arrowmont**, *I don't know much about the place except that several people I know who have been there recommend it very highly, especially in terms of the quality of the instructors. They offer one- and two-week summer courses (for which either undergraduate or graduate credit may be obtained if desired) in Enameling, Textiles, Stitchery, Macrame, Jewelry, Spinning, Vegetable Dying, Weaving, Craft Media, Design, and Ceramics. Tuition costs $45.00/week; room and board from $55 to $75/week plus some fees and material costs.*

ajk

Adytum Craft Collective

1503 W. Pettigrew
Durham 27705
(919) 286-4872

Two serious craftsmen in Durham have begun a collective and are offering their insights, facilities and equipment to a few other craftsmen.

I am interested in engaging perhaps two or three conscientious individuals as apprentices who can appreciate and would like to join in the designing and production of truly fine leatherwork. We will primarily use game skins (deer, elk, moose, buffalo, bear) in the very limited production of one-of-a-kind garments, accessories and non-utilitarian items. The use of machines, thread, rivets and other impediments to the nature of leather and the production of artful pieces will be avoided. Leather lace, braid, applique, bone, antler, bead and quil work and the like will serve us in a functional and decorative way.

This is leatherwork that has been left behind because it is tremendously time-consuming. It may be what prevents leather from entirely disappearing from the realm of art-craft as it finds its way to a kit box displayed in the plexiglass show window of a Tandy's.

The collective has also recently constructed a 30 cu. ft. downdraft K-26 insultated liquid propane kiln and is anxious to use it with a small group of other enterprising craftsmen. Hopefully the craftsmen will be able to share knowledge of clay bodies, construction techniques, glazes and firing methods. Clays, glaze material and bisque firings at O4 with O4, 1, 4, 6, 9 glaze firings are at the disposal of members. Assistance in the construction of inexpensive and reliable wheels and kilns is also available.

Pooling resources is a wise move for the continuance of learning, but more important, fosters inspiration. Thanks to trust and the realization of this we were released from the Dark Ages.

The collective also has facilities and material for candle making, stained glass work, and whatever else members are interested in pursuing.

George Danser
Anthony Carlen
Durham

People's Painting and Craft Coop

512 South Aycock
Greensboro 27403
(919) 273-1446

A group of people (4, 5, 6 and growing) painting houses inside and out to gather enough money to work into a craft coop. We live, work, and play together. We're doing well, have plenty of work, and have already started on crafts. We have built a kiln and purchased a wheel and have hopes of building a loom soon. Our future plans are to move outside the city onto some land that can be farmed. People who have their own stores or houses and need them painted or advice on how to paint them, contact Kevin Rutan at the above address.

Linda Smith
Greensboro

Mountain Craft Co-ops

Craft Co-ops *in the mountains represent an often-successful attempt to enable people to increase their earnings within a framework consistent with their cultural traditions. Beginning, probably, with the Brasstown Carvers organized around the John C. Campbell Folk School and the Penland Weavers in the twenties and thirties, the idea of encouraging people to take up traditional crafts as both a source of enjoyment and money has taken hold and is now flourishing throughout the mountain counties. Especially in recent years, with the support and funding of the federal government, hundreds of people have become involved in making everything from hand-carved dough bowls and hand-woven baskets to rag dolls and patchwork quilts. The organizations which sponsor this work give all kinds of assistance, from obtaining materials and teaching people the craft itself to developing somtimes highly sophisticated marketing and distribution systems.*

These co-ops are taking steps toward finding ways to help people out of poverty without making them change their way of life, and for that are highly significant.

They are also significant not only in that they are not attempting to cut people off from their roots and impose upon them an alien set of values—as is often the case in "anti-poverty" programs—but they are actually increasing people's sense of cultural identity and building upon it.

The following is a partial listing of the craft co-ops now operating in the mountains. Many of them are co-ordinated by the Western Economic Development Organization, 131 South Balsam Street, Hazelwood 28738. WEDO will send you an illustrated catalog of many of the items made through the co-ops with a price list. They request that you make a donation of $1.00 to cover the costs of the catalog service.

ajk

Appalachia-Crafts, Inc.
PO Box 162
Sparta 28675

Under Appalachia-Crafts are:

Cardinal Crafts of Alleghany County
Highway 21, just south of Sparta
(704) 372-4853

Cliff Hangers Crafts of Ashe County
Highway 16
Glendale Springs
(704) 246-9874

Stone Mountain Crafts of Wilkes County
Traphill
(704) 667-7174

Hands and Fingers, Inc.
PO Box 1043
Hendersonville 28739

Country Boutique
PO Box 472
Marshall 28753

Crafts Unlimited, Inc.
PO Box 178
Lenoir 28645

Maco Crafts
Franklin

Balsam Originals
c/o Mountain Projects, Inc.
Waynesville

Blue Ridge Hearthside Crafts
Boone

Craft Fairs: Information Service

Lesley Stirling
Rt. 1, Box 324A
Knightdale 27545

One of the most urgent needs of the craftsman has always been to find a market for his or her wares. With this in mind we are starting a **Fair File and Mailing Service**, *which is based on the cooperative sharing of fair information between craftsmen. This is the way it works:*

Send any information you have about fairs to Lesley Stirling, indicating relevant facts, e.g. annual/one-shot, organizer, entry fee/sales percentage, dates, set up times, remarks, etc. This information that comes in from craftsmen and others who wish to reach the craftsmen on our mailing list will form the basis of the file.

FEEDBACK: To get this information redistributed to the craftsmen a little money has to enter the picture, which will be used only for the stationery and postage involved (Lesley has volunteered her services and is not being paid for them.) In exchange for a $1.00 mailing fee you will receive a monthly list of upcoming fairs from Lesley, with as much information about each as we have sent her. In addition to this if there are any quickly organized fairs which were missed in the monthly mailing, then postcards will be mailed to you with this information. At this point we don't know how long a $1.00 mailing fee from each of us will last for mailing costs, but it will eventually have to be repeated, hopefully not too soon.

Obviously this whole idea is based on cooperation between us all, and I think it will stand or fall on craftsman participation. It won't take an unreasonable amount of time or effort from anyone, except perhaps Lesley, to make this work, and I hope that enough people will unselfishly share information with each other so that we can provide North Carolina craftsmen with a valuable service.

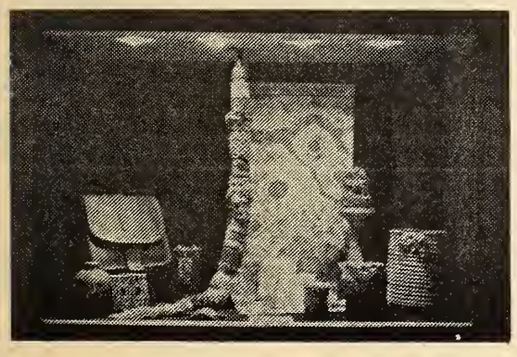
Steve Brooks
Franklinton

Craft Shops

Buying crafts is one of those things about which it is difficult to give advice. People like different things and are willing to pay different prices for what they like. I'm often troubled by the fact that I often see something I like but the price seems exorbitant. On the other hand, I haven't run into any craftspeople or even owners of craft shops who are getting rich off what they're doing—clearly, in almost all cases they're merely charging what they need to in order to survive. Often literally.

The listing that follows, then, is meant merely to turn you on to some places where quality crafts can be found—places you might want to wander through of an afternoon. Don't forget, though, that some of the best places to buy crafts are at craft fairs, many of which are happening all over the state and offer opportunities to purchase work done by some excellent local craftsmen whose work you may not find in a shop. And don't forget, too, that if you're looking for pottery to buy, the finest and usually cheapest traditional pottery can be found by going to the potteries shown on the map of traditional potters, especially in the Seagrove-Sanford area.

ajk



The following is a list of shops we have been in, with some comments:

The Artisan and the Third World Bazaar
137 East Rosemary Street
Chapel Hill 27514
These are two shops together, run by Suruban Partners. Fine selection of work by local craftspeople, mountain co-ops, and people from throughout the Third World.

Craft House
2713 Chapel Hill Road
Durham 27707
Owned and operated by seven local craftswomen; mostly their own work and that of other local people, but also some from further away. By far one of the best shops in the state; quality work and very wide selection.

Strawberry Fields
Rt. 2, Box 240
Creedmoor 27522
Run by Sid and Pat Oakley, both potters. Fine selection of pottery and other work by both local and distant craftspeople.

Communitarian Earth Store
122 Harrison Avenue
Raleigh 27603
Mixture of health foods, crafts, swap shop, etc. Some good things by local craftspeople.

Allanstand Mountain Crafts
16 College Street
Asheville 28801

Guild Crafts
930 Tunnel Road
Asheville 28805

Parkway Craft Center
Moses Cone Memorial Park
Blowing Rock 28605
These three shops are run by the Southern Highlands Handicraft Guild and carry work done by Guild members. Often of wide variety and excellent quality.

Cedar Creek Emporium
710 West Market Street
Greensboro 27401
Mostly leather, some pottery, candles, etc. Tends to be low on stock, but that should be improving by now.

Stu's Leatherworks
113 North Columbia Street
Chapel Hill 27514
Good selection of leather-crafted items, all finely done. Generally lots of things in stock, but they like to do custom orders. Excellent sandals.

Poorman's Lode Leather Co.
104 Albemarle Street
Durham 27701
Tooled and plain leather and custom work, all done at their own shop. Also a small selection of other crafts.

House of Crafts
1005 Spring Garden Street
Greensboro 27403
Mostly leather, but lots of good pottery and other things.

Seabreeze Weaving Shop
"Fingers Have Eyes"
Southern End of Hatteras Island
(not far from Ocracoke Ferry)
Run by a blind weaver, this is one of the most unique little shops in the state, selling only work done by blind North Carolina craftsmen. Some really fine work, especially in wood, at incredibly low prices.

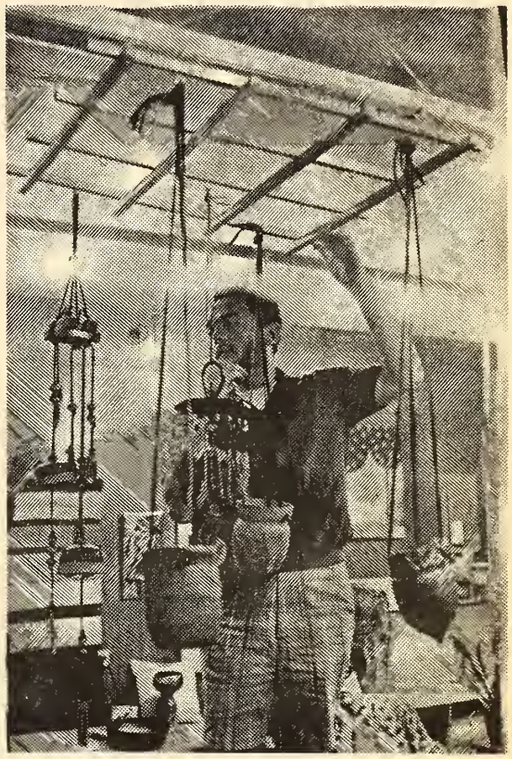
Riverwood Craft Shop
Rt. 23-441
Dillsboro 28725
Lots of gift-shop, tourist stuff interspersed with lots of really fine work, including some of the finest hand-hammer-pewter to be found anywhere.

The Primitive
366 North Caswell Road
Charlotte 28204
A really weird mixture of stuff, including some fine mountain crafts we didn't see anywhere else.

The Craft Shop
936 West 4th Street
Winston-Salem 27101
This is the shop of Piedmont Craftsmen, Inc. and is one of the finest around in terms of quality and variety.

The Qualla Arts and Crafts Mutual, Inc.
Cherokee 28719
For most Indians around Cherokee, this is the main outlet for their crafts. Beautiful baskets, wood carvings, some pottery and beadwork. The high point is the backroom display case.

The Bridge
Above the Cat's Den
Cullowhee 28723
Sort of becoming general store for the New Age—discount records, stereo equipment, sewing machine repair, health foods, custom-blended tobacco (tobacco?), and crafts by local people at very low markups.



Morris Davis

These are shops we have heard positive comments about—generally that they carry a good selection of handcrafted goodies—but we have not been able to visit them yet:

Midland Crafters
Pinehurst

McDonald's Art Gallery
Charlotte

Yours Truly
Winston-Salem

Graham-Alamance Art Center
Burlington

Museum of the Albemarle Craft Shop
Elizabeth City

The Leather Shop
Basement of the Earle Building
Siler City

Ariadne Craft Shop
Wrightsville Beach

Sunshine Crafts Co-op
Room 19, 105 North Columbia
Chapel Hill

The Craft Shop
Rt. 220, 7 miles north of Lawndale
Summerfield

Good Work Shop
Rt. 15-501
Between Chapel Hill and Pittsboro

Stringed Instrument Making

North Carolina has some very skilled craftsmen in the area of stringed instruments. Following are a few of them. This list is incomplete, probably leaving out a number of very fine instrument workmen. However, it is a beginning source for those interested in hand made instruments.

C.E. Ward
4017 Foxford Road
Charlotte 28215
(704) 537-7168 (home)
(704) 333-1096 (shop)

Mr. Ward custom builds banjoes and mandolins and does repair work on many other instruments. He built the unique 6-string banjo for Sonny Osborne of the Osborne Brothers.

Malvin Artley
Foster Drive
Elon College 27244
(919) 584-7876

Mr. Artley repairs instruments, primarily violins, violas, and celloes. He is both a classical violinist and a country fiddler.

John Sipe
500 South Tryon
Charlotte 28202
(704) 333-4547

Mr. Sipe makes violins.

Jack Reddick
Rt. 5
High Point 27463

Mr. Reddick is a farmer who also makes banjoes, mandolins, and fiddles.

Ollie Schwartz
718 Tyrola Road
Charlotte 28210
(704) 523-5352

Mr. Schwartz makes classical guitars.

Edd Presnell
PO Box 235
Banner Elk 28604
(704) 267-2072

Edd Presnell worships fine woods. He does not believe in putting any stain or varnish on his woods. He builds beautiful dulcimers and just about anything else that can be made of wood.

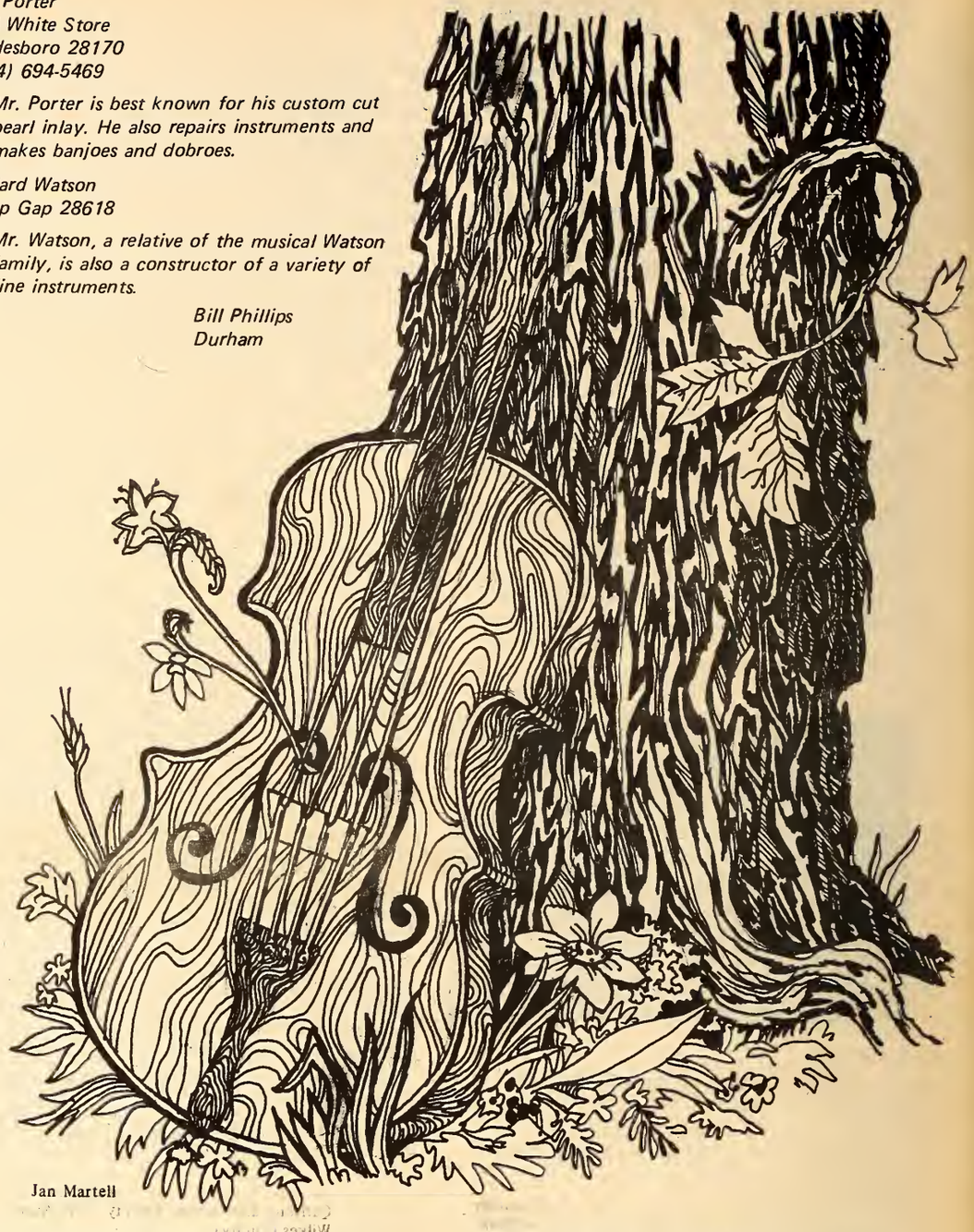
Bill Porter
404 White Store
Wadesboro 28170
(704) 694-5469

Mr. Porter is best known for his custom cut pearl inlay. He also repairs instruments and makes banjoes and dobroes.

Willard Watson
Deep Gap 28618

Mr. Watson, a relative of the musical Watson family, is also a constructor of a variety of fine instruments.

Bill Phillips
Durham



Jan Martell

Moravian Music Foundation

20 Cascade Avenue, Salem Station
Winston-Salem 27108
(919) 725-0651

Intensive research has reached into many historical areas of Western music in recent years. Two fields of study, however, have scarcely been touched except by a few pioneer scholars. Many aspects of European music in the middle of the 18th century still remain to be thoroughly examined, and the history of American music has yet to take its rightful place as a subject worthy of the attention of musicologists.

A large quantity of musical material relating to both fields is deposited in the Moravian Archives. This unexpected source for musicological research is the result of the Moravian Church's historic attitude toward music as a part of religious worship. In 1501, for example, less than fifty years after its establishment, it issued the first hymnal in the vernacular and has continued to contribute generously to Protestant hymnody.

The Johannes Herbst Collection—one of the most important parts of the **Foundation** *in Old Salem—was the private library of manuscript scores compiled by the Moravian minister and musician, Johannes Herbst (1735-1812). As a young man, Herbst began copying compositions found in various European Moravian settlements and continued to add to his collection after he came to America. In a half century, he amassed over five hundred manuscripts containing approximately one thousand sacred anthems and arias with orchestral accompaniment, numerous extended choral works, and anthologies of miscellaneous compositions.*

The Herbst Collection contains the most complete record of the sacred Moravian repertoire yet discovered. The catalog of the Collection is an indispensable reference tool for the future study of musical tastes and performance practices in each American Moravian settlement.

Another integral part of the Music Foundation is The Irving Lowens Musical Americana Collection. In 1961 Lowens presented to the Foundation his personal library of approximately 2,000 volumes of music and books related to the history of American music from colonial times through the Civil War era. This collection contains a valuable assortment of tunebooks from the New England and Pennsylvania singing schools, psalm and hymn collections by Isaac Watts and his successors as well as accounts of cultural life in early America.

For those interested in recordings of the early Moravians, Ewald Nolte at the Foundation suggested two albums that have been released. Columbia has put out Music of the American Moravians, *listed as Odyssey 32 16 0340. Decca has recorded* Six Quintets by John Frederick Peter, *by members of the Fine Arts Quartet with Fred Clem, viola. DXSA7197; DXA197. Nolte adds that the* Six Quintets *"were composed here in Salem in 1789 which makes them the earliest examples of chamber music composed in America."*

from MMF brochures

Traditional Music Discography

The following is a listing of the best recordings of North Carolina folklore. It first appeared in the May, 1971 edition of *North Carolina Folklore* and is reprinted here by permission of the author.

(As an aid to those wishing to build a collection, I have placed an asterisk beside a small number of important and representative albums. I have also made subject groupings and geographical identifications–but for these I claim only a loose approximation of the truth. The contents are often as miscellaneous as the performers are mobile. Additional good songs by Bascom Lamar Lunsford, I.G. Greer, Mrs. Maud Long, and others are scattered through the following albums in the Library of Congress Archive of American Folk Song series: L-2, L-7, L-9, L-12, L-14, L-20, L-21, L-29, and L-54.)

Ballads and Songs–Individual Performers

*"The Blue Sky Boys," Bill and Earl Bolick. Camden CAL-797 (Catawba County)
"The Blue Sky Boys." Capital T-2483
"The Blue Sky Boys–A Treasury of Rare Old Song Gems from the Past." Starday SLP-205
*"Smoky Mt. Ballads Sung by Bascom Lamar Lunsford with Banjo." Folkways FP-40 (Buncombe County)
"North Carolina Ballads Sung by Artus Moser with Dulcimer and Guitar Accompaniments." Folkways FP-40/2 (Buncombe County)
*"Frank Proffitt." Folk-Legacy FSA-1 (Avery County)
"Frank Proffitt, A Memorial Album." Folk-Legacy FSA-36
"Frank Proffitt Sings Folk Songs." Folkways FA-2360
"Folksongs from the Gateway to the Great Smokies Sung and Played by Obray Ramsey." Prestige/International 13030 (Madison County)
"Obray Ramsey Sings Folksongs from the Three Laurels." Prestige/International 13020
"Doc Watson." Vanguard 79152 (Watauga County)
"Doc Watson and Son." Vanguard 79170
"Doc Watson–Home Again." Vanguard 79239 (and other Vanguard albums)

Ballads and Songs–Miscellaneous Performers

*"Ballads and Songs of the Blue Ridge Mountains–Persistence and Change" with Paul Joines, Aunt Polly Joines, Kilby Reeves, and Hobart Delp. Asch AH-3831 (Alleghany County)
*"The Doc Watson Family." Folkways Stereo FTS-31021
"Jack Guy and Tab Ward, the Beech Mountain Ramblers. 'Walkin' in the Parlor'–Mountain Tunes and Tales, Including a Prologue on Folk-Toys." Mountain Folk Toys LP-101 (Avery County)
*"Old Love Songs and Ballads from the Big Laurel, North Carolina" with Burzil Wallin, Dillard Chandler, and others. Folkways FA-2309 (Madison County)
"Old Time Music at Clarence Ashley's, Part 2" with Doc Watson, Gaither Carlton, Dock Walsh, and others. Folkways FA-2359
"Tom Ashley and Tex Isley." Folkways FA-2350 (Isley from Rockingham County)
*"The Traditional Music of Beech Mountain, North Carolina: Vol. 1, 'The Older Ballads and Sacred Songs,' Vol. 2. 'The Later Songs and Hymns' with Lee Monroe Presnell, Hattie Presnell, Rosa Presnell, Buna Hicks, Lena Armstrong, and Etta Jones. Folk-Legacy FSA-22, 23 (Avery County)

Blues–Black Performers

*"Blind Boy Fuller (1935-1940)" with Sonny Terry and Bull City Red. Arhoolie BC-11 (Fuller Allen of Richmond County)
*"Guitar Slim and Jelly Belly–'Carolina Blues.'" Arhoolie R-2005 (Louis "Jelly Belly" Hayes of Buncombe County)
*"Big Bill Broonzy, Sonny Terry, Brownie McGhee: Songs and Interviews." Folkways FS-3817 (Saunders Teddell of Durham County)
"Brownie McGhee and Sonny Terry, Folk Blues." Folkways FA-2327
"Get on Board: Blues with Terry, McGhee." Folkways FA-2028
*"On the Road–Sonny Terry, J.C. Burris, 'Sticks' McGhee." Folkways FA-2369
"Sonny Terry." Everest Archive of Folk Music FS-206
"Sonny Terry and His Mouth Harp." Stinson SLP-55
"Sonny Terry–Harmonica and Vocals." Folkways FA-2035
"Sonny Terry-Sonny's Story." Prestige/Bluesville 1025 (and the following recordings on Prestige/Bluesville: 1005, 1020, 1025, 1033, 1042, 1058, and 1059)
"Sonny Terry's New Sound: Jawharp in Blues." Folkways FS-3821
"Sonny Terry's Washboard Band." Folkways FA-2006

Black Secular Songs–Miscellaneous

*"Negro Folksongs and Tunes–Elizabeth Cotten." Folkways FG-3526 (Orange County)
"Elizabeth Cotten, Shake Sugaree, Vol. 2." Folkways FT-1003 or Stereo FTS-31003

Industrial Songs

*"Babies in the Mill" with Dorsey, Howard, and Nancy Dixon. Testament T-3301 (Richmond County)

Religious Songs

"E.C. Ball and the Friendly Gospel Singers" with Charles Hodges and Charles Harless. County 711 (Ashe County)
*"Old Hymns Lined and Led by Elder Walter Evans. Sparta, North Carolina" with the congregation of the Little River Primitive Baptist Church. Sovereign Grace 6058 (Alleghany County)
"Old Hymns Lined and Led by Elder Walter Evans, Sparta, North Carolina." Sovereign Grace 6444

Instrumental Music–Individual String Bands

"Back Home in the Blue Ridge: Oscar Jenkins, Tommy Jarrell, and Fred Cockerham–Vol. 2." County 723 (Surry County)
"The Camp Creek Boys" with Fred Cockerham, Kyle Creed, Ernest East, Paul Sutphin, Verlin Clifton, and Ronald Collins. County 709 (Surry County)
*"Down to the Cider Mill" with Fred Cockerham, Tommy Jarrell, and Oscar Jenkins. County 713
"More Clawhammer Banjo Songs and Tunes" with Tommy Jarrell, Fred Cockerham, Gaither Carlton, and others. County 717 (Surry and Wilkes County)
"The Carolina Tar Heels" with Dock Walsh, Garley Foster, and Drake Walsh. Folk-Legacy FSA-24 (Wilkes County)
"Charlie Poole and the North Carolina Ramblers: Old Time Songs Recorded from 1925-1930" with Posey Rorer, Norman Woodlieff, Roy Harvey, and Lonnie Austin. County 505 (Rockingham County)
"Charlie Poole and the North Carolina Ramblers–Vol. 2." County 509
"The Legend of Charlie Poole–Vol. 3." County 516
"Ernest East and the Pine Ridge Boys" with Mac Snow, Gilmer Woodruff, and Scotty East. County 718 (Surry County)
"George Pegram" with Clyde Isaacs, Fred Cockerham, and Jack Bryant. Rounder 0001 (Iredell and Surry Counties)
"J.E. Mainer's Mountaineers: The Legendary Family from the Blueridge Mountains." Arhoolie F-5002 (Buncombe County; other Mainer albums include King 666 and 765, Old Timey X-106 and X-107, Rural Rhythm RRJE 198 and RRJE 208 and nine other Rural Rhythm discs)
"The Mountain Ramblers and Joe Drye: Mountain Music from the Blue Ridge." County 720 (Cabarrus County)
"Raymond Fairchild and the Maggie Valley Boys." Rural Rhythm RRMVB-170 (Haywood County)
*"Red Fox Chasers" with Paul Miles, Guy Brooks, Bob Cranford, and A.P. Thompson. County 510 (Surry County)

Instrumental Music–Miscellaneous Performers

*"Instrumental Music of the Southern Appalachians: Banjo, Fiddle, Guitar, Dulcimer, and Harmonica" with Mrs. Edd Presnell, Mrs. Etta Baker, and Boon Reid and Lacy Phillips. Tradition TLP-1007 (Avery, Burke, and Caldwell Counties)
"The 37th Old-Time Fiddler's Convention at Union Grove, N.C." Folkways FA-2434 (performers from Iredell County and elsewhere)
"Old Time Fiddling at Union Grove: The 38th Old Time Fiddler's Convention at Union Grove, N.C." Prestige/International 14030
"String Music: The 43rd Annual Union Grove Old Time Fiddler's Convention." Union Grove
"Devil's Riding Horse: The 44th Annual Union Grove Old Time Fiddler's Convention." Union Grove
"More Goodies from the Hills: The 45th Annual Union Grove Old Time Fiddler's Convention." Union Grove
*"Union Grove: Hub of the Universe: The 46th Annual Union Grove Old Time Fiddler's Convention." Union Grove

Tales

"Jack Tales Told by Mrs. Maud Long of Hot Springs, N.C." Library of Congress Archive of American Folk Song L-47 and L-48 (Madison County)
*"Ray Hicks Telling Jack Tales." Folk-Legacy FTA-14 (Avery County)
"Richard Chase Tells Three Jack Tales." Folk-Legacy FTA-6 (Alabamaian in Avery County)

Addresses of Record Companies

Arhoolie Records, Inc., Post Office Box 9195, Berkeley, California 94719
Asch Records, 701 Seventh Avenue, New York, New York
Camden Records, c/o RCA Records, 1133 Avenue of the Americas, New York, New York 10036
Capitol Records, Inc., 1750 North Vine Street, Hollywood, California 90028
County Sales, Inc., 309 East 37th Street, New York, New York 10016
Everest Records Production, 10920 Wilshire Boulevard, Los Angeles, California 90024
Folk-Legacy Records, Sharon, Connecticut 06069
Folkways Scholastic, 967 Sylvan Avenue, Englewood Cliffs, New Jersey 07632
Guy's Folk Toys, Beech Creek, North Carolina
King Records (order from Starday Records)
Library of Congress Music Division–Recording Laboratory, Washington, D.C. 20540
Old Timey Records (order from Arhoolie)
Prestige Recordings, Inc., 203 South Washington Avenue, Bergenfield, New Jersey
Rounder Records, 727 Somerville Avenue, Somerville, Massachusetts 02143
Rural Rhythm Records, Uncle Jim O'Neal, Box A, Arcadia, California 91006
Sovereign Grace, Baptist Bible House, Inc., Post Office Box 17032, Cincinnati, Ohio 45217
Starday Records, Inc., Post Office Box 8188, Nashville, Tennessee 37207
Stinson Records, Post Office Box AL-3415, Granada Hills, California
Testament Records, Post Office Box 1813, Chicago, Illinois 60690
Tradition Records (order from Everest)
Union Grove Records, J. Pierce VanHoy, Post Office Box 38, Union Grove, North Carolina 28689
Vanguard Records, 71 West Twenty-third Street, New York, New York 10010

Dan Patterson
Chapel Hill

Music Festivals

There are literally dozens of fiddlers' conventions and bluegrass festivals in North Carolina every year. Unfortunately, as we go to press, all of this year's festivals have happened already and we don't yet have definite dates for 1973. There are, though, relatively painless ways of finding out about them. Many publications regularly list upcoming festivals, but only one of these is from North Carolina, Muleskinner News *(Rt. 2, Box 256, Elon College 27244). The largest list appears in* Bluegrass Unlimited *(PO Box 111, Burke, Virginia 22015). You can also write for the free annual listing of "Folk Music Festivals, Fiddlers' Conventions, and Related Events in the United States and Canada" from the Library of Congress (Music Division, Archive of Folk Song, Washington, D.C. 20540). This list tends to be fairly complete—this year's mentions about fifty different festivals in North Carolina.*

Another means of finding out about some of the smaller festivals is by attending the larger, well-publicized ones, where upcoming happenings are always announced. These would include the Old Time Fiddlers' Convention at Union Grove (Easter weekend), the Mountain Dance and Folk Festival in Asheville (first week in August), the National String Music Championship (end of May) and the Carlton Haney Blue Grass Music Festival (beginning of September), both at the Camp Springs Blue Grass Park near Reidsville, and the State Fair at Raleigh (middle of October).

Most of the festivals are small, local affairs, usually taking place in a school house and lasting only one day. Some of the finest traditional music anywhere can be heard at these gatherings, and, while almost everyone in attendance will be "local" folks, people who are really interested in the music are always welcome. People who are into trying to recapture the spirit of Woodstock or trip to a banjo accompaniment will probably be happier at rock festivals, with the exception of Union Grove which has become an annual gathering of the tribes from up and down the East Coast. It has also become a commercialized rip-off, and many of the really fine old-timey musicians no longer attend, or simply play in the competition and split.

ajk

Some additions to Dan Patterson's discography on the previous page are:

"Joe Greene's Fiddle Album" (High Point)
County Records
307 East 37th St., New York, New York 10016

"Harry and Jeanie West" (Asheville)
Archive of Folk Music
Everest Record Productions
10920 Wilshire Blvd., Los Angeles, California 20024

"C.E. Ward and Joe Smith and the Bluegrass Revue"
C.E. Ward
4017 Foxford Road, Charlotte 28215

"The Fuzzy Mountain String Band" (Durham)
Rounder Records 0010
727 Somerville Ave., Somerville, Massachusetts 02143

"Hollow Rock String Band" (Durham)
Kanawa Records

"White Lightning–File Under Rock"
(Obray Ramsey and Byard Ray–Madison County)
ABC Records
1330 Avenue of the Americas
New York, New York 10019

"White Lightning–Fresh Air"
(Obray Ramsey and Byard Ray)
Polydor Records
1700 Broadway, New York, New York

"Foggy Mountain Banjo"
(Earl Scruggs–early recordings of many of the mountain tunes that Scruggs grew up with in Flint Hill and developed into a Bluegrass style.)

Bill Phillips
Durham

Lex Varela

Muleskinner News

Rt. 2, Box 256
Elon College 27244
$5/year, $1/issue

Muleskinner News *is a news-fan magazine for bluegrass music. It includes features on bluegrass performers, festivals, and records. It has a pretty good record review section.*

The publication is owned by Carlton Haney, the Sol Hurok of bluegrass music. Mr. Haney stages large outdoor bluegrass festivals during the summer culminating in his Labor Day extravaganza at his home base, Camp Springs (halfway between Burlington and Reidsville. Of note, Haney also MC'd Merle Haggard's famous concert in Muskogee, Oklahoma. Haney is also known for bringing together the long haired/freak bluegrass groups and the older, traditional groups. It is rumored that he maneuvered Bill Monroe onstage with the New Deal String Band (a local N.C. group), much to the chagrin of Monroe.

Of somewhat better quality, though not a North Carolina publication, is Bluegrass Unlimited *(Box 111, Burke, Virginia 22015). This magazine includes the same features as mentioned in* Muleskinner News *but does each more thoroughly than the N.C. publication. A special feature is an outstanding classified section. This section is one of the most complete lists available for instrument makers and traders.*

Bill Phillips
Durham

Moog Synthesizers

Everyone has heard of moog synthesizers, *has probably heard a moog, but when the cheapest are priced at about $1,000 and good ones going for six to ten times that price, they're pretty hard to get to. North Carolina has a number of moogs, but they are all either at universities and use is generally restricted to students or they are privately owned and even more inaccessible.*

The university-owned moogs are at UNC-CH, UNC-G, ECU, and Duke. The Chapel Hill machine is under the control of Dr. Otto Hannay, and students can use it by enrolling in Music 167. Other requests should be submitted to Hannay and he will sort them out. The Greensboro moog is part of the Electronic Music Studio—a fairly extensive operation—of which Dr. Arthur Hankins is the Director.

Students may enroll in Music 590 for advanced undergraduates or graduates; it is offered rarely and this fall is one of the few times. Composition students may take private instruction on the moog with Hankins and others must submit their requests to him.

Dr. Otto Henry is in charge of the Mark 3P moog at ECU and students must take Music 236A to get to it. Henry considers outside requests. Duke's moog finally will be back in Durham this year. Dr. Paul Earls, who was in charge of it, took it with him two years ago when he went to study at MIT. Earls has since quite Duke, but the moog has returned. Dr. David Maves has taken Earls' place teaching theory and running the moog. He's a bit wary of people breaking the machine and says non-students will have to show a competence with an instrument and/or the moog before they can work with it. That's true for students, as well, but he hopes to have a course set up through which they can learn on it. That should be going by January.

When I talked with the individuals who consider outside requests, most were pretty negative about letting others use their moogs. But they also hadn't received any requests yet, so they weren't sure. I would think if someone went in brimming with enthusiasm and interest (and preferably some experience) he or she could use a moog without too much difficulty.

sgh

Dance

The task of becoming aware of the opportunities for study and/or performance in dance in North Carolina is indeed a difficult job. I will try to distinguish two separate views: if it is commercial dance-learning routines and wearing an expensive costume at the end of the year you want, I fear you will be sadly disappointed. These schools are to be found by large expensive ads in the Yellow Pages; they are run as big businesses. The other kind of less-known professional dance is in the hands of a dedicated few, trying to sustain a high standard of excellence which is open to all and not just a select few.

My purpose is clearly directed toward the professionally trained who believe dance can contribute to the whole community by offering high level classes which prepare the community to participate both as doers or as an enlightened member of an audience. The support of concerts by local or visiting companies will grow from such training.

Barb Hedman

My own involvement in dance is as a teacher, utilizing various known modern dance techniques, as a choreographer and performer. I teach adults at Allied Arts (810 Proctor; (919) 682-5519) in Durham and for children I teach creative modern dance at the Community Church (Purefoy Road; (919) 942-2050) in Chapel Hill. Lindsay Huddleston teaches younger children creative dance also at Community Church. Dot Silver, an exponent of the Graham technique, conducts her own classes at the Bounds studio (121 Estes Drive; (919) 942-1088) in Chapel Hill for adults. Overlapping into some dance and a good approach to music is eurythmics taught by Shirley Griffith (209 Pritchard; (919) 942-2421) in Chapel Hill.

Most colleges and universities have some dance program, often growing out of physical education departments and many of these programs are good. Robert Lindgren heads a fine program of dance at the School of the arts (PO Box 4657; (919) 784-7170) in Winston-Salem. This is specially designed for the performing arts, beginning on a high school level and going into the college level with training available for the professionally minded youth of N.C. The school also has a touring concert company.

In Durham, Suzanne White and I are co-directors of the Chamber Dance Group (3108 Camelot Court; (919) 489-5939). The group is new, growing and allows added opportunities for local audiences to see concerts more frequently than in the past. In Charlotte there is a combination of dance enthusiasts encouraging a local performing company and sponsoring outside artists and companies who perform in the area. For further information there, contact Mrs. Carl Johnson (349 Anthony Circle; (704) 364-5085), who is actively involved with this group.

Ballet is more readily available than modern dance in almost every community. In Durham, Allied Arts sponsors a good ballet program taught by Adriana Ciompi. In Chapel Hill, Ms. Barbara Bounds has excellent classes for all ages. Raleigh has many ballet studios and a civic ballet made up of students from area schools.

In searching out the right experience for yourself or your child, whether it by a Y, recreation center, arts center or private school, my advice is to check it out carefully as one would a good doctor, for what is at stake is very precious: your body. It can be hurt and abused with bad technique, thereby losing any value the experience might add. If no information is easily available, observe several classes at different schools. Check out the professional background and training and feel by observing whether this particular teacher would be right for you or your child. A good beginning can nurture the right seeds to grow and blossom in dance and about oneself.

Lyn Clark
Durham

Outdoor Drama

Since The Lost Colony *was first produced for the outdoor stage of Manteo in 1937, North Carolina has boasted some of the best symphonic drama in the country. Paul Green of the Institute of Outdoor Drama at U.N.C. is universally regarded as the master playwright of this new medium. And it is new: 35 years is hardly long enough to learn how to blend history with theatre with music with and amphitheatre setting, and with the weather playing a major role. When I first saw* Unto These Hills *in Cherokee, the rain which poured down in the middle of the Trail of Tears scene was one of the play's most powerful effects.*

Those in North Carolina are:

The Lost Colony
Paul Green, playwright
Manteo

Unto These Hills
Kermit Hunter, playwright
Cherokee

The Horn in the West
Kermit Hunter, playwright
Boone

All of the plays run only in the summer.

In addition to this list, Rutherford College put on the outdoor drama From This Day Forward *during the summer of 1972 and may repeat it at another time. Check with them to be sure.*

sgh

RADIO*ONE*ONE*ONE*ZAP

For a long time about the best thing with North Carolina radio was that there was so little of it worth a damn that the devoted radiophile just sat waiting for the sun to go down and the AM clears from up-nawth to start booming in. Man, that was out of sight. WBZ and Dick Sommer. WABC with Cousin Brucie and Chuck Leonard. WLS, WCFL, WKBW. Maybe WOR's Jean Shepherd or crazy trucker music on WWVA or half-hour ads for favorite gospel tunes for only one dollar in which by the time the ad was over the price was up to a buck fifty followed by half hour ads for fiddle tunes for only one dollar on KXEL in Waterloo, Iowa. Or best of all listening to the Grand Ole Opry on WSM out of Nashville or out of sight rhythm and blues brought to you by Randy's Record Shop and Buckley's Record Shop over WLAC, the radio station of the National Life and Casualty Co. in Nashville, Tennessee. Or just riding around at night in your car stoned listening to the raunchy rock sound of WNOX in Knoxville. You see, when they passed out clear channels, North Carolina was hiding behind the door. There were only two regional clears: WPTF (We Protect The Family) in Raleigh and WBT in Charlotte, but they never turned any pre-geriatrics on—I take that back, BT's Sunday night oldies show is pretty fair.

NC has had its share of screaming knock 'em-sock 'em-pop 'em top 40 rockers. WAYS (Charlotte) WKIX (Raleigh), WSSB (Durham), WCOG (Greensboro), WTOB (Winston-Salem)—you know the kind where you could swear you're in some other town because the jocks all sound exactly alike and the records are all the same. Minor differences only—KIX uses condenser mikes so you can hear the spit trickling from bicuspids. And the same jingles, jingles, jingles (all-American fun on, number one-one-one, another oldieeeee, ad nauseum ad infinitum). Jingles sung for every rocker in the country by the same small band of jingle singers shuttling back and forth between PAMS in Dallas and Pepper in Memphis.

Depending on the size town you were in, any radiophile could pretty accurately predict what kinds of stations you'd hear. The smallest places would have one mixed-bag shoe-string daytimer operating out of a trailer or abandoned CCC camp playing Middle Of the Road and country with lots of cheap stock jingles and two minute news intros—"From around the world, and across the nation, north south east and west to keep you informed here's the action central communications control worldwide local news beat beat beat" (fade up teletype) delivered by preliterates. A town with two stations had one MOR and one rocker or rocker-country combo. Three stations meant a separate country station. Four meant the addition of a soul station (white-owned of course). FM radio has historically been nowheresville in NC. Usually an FM just simulcast (duplicated) the programs of a jointly owned AM—or in cases where the FCC required a 50% split (in places with more than 100,000 people) the FM was usually turned over to a totally mechanical automation system which played three hour tapes of roop-de-doop xylophone music which are bicycled around the country from one automated station to another and which sound even crappier due to wear and tear by the time they hit NC.

Prior to 1971 there were a few noble attempts at truly fine radio in NC. WMIT at Mount Mitchell was a pioneer in concert music high fi FM until it was taken over by Billy Graham and the God Squad. Now, as Dave Searls wrote for alternative radio exchange, *"it broadcasts unbelievable lo-fi piffle and crap like Hour of Decision and The World Tomorrow, and stuff you hear all over the South, e.g. 'This has been Freedom Talk No. 141. Printed copies available from . . .'" Charlotte's R&B station WGIV once was a truly outstanding source of blackness—playing B sides and even premiering Hendrix, but word now is that they've sold out and are tightly programmed top 40 soul. Near Camp Lejeune in Jacksonville, WXQR was one of the state's first good progressive FMs but they've gone way, way downhill. Charlotte's WRNA (FM) makes a half-decent attempt at progressive rock at night and does a credible job with oldie goldies in the daytime. Ebony Enterprises, Inc. operates one of the country's few black-owned AM stations WVOE in out-of-the-way Chadbourne.*

Radio in NC really hasn't ever truly reflected the Carolina music scene. Stations are programmed by disc-jockeys who don't know music as well as they know their ass from their elbows. Two of the key mainstreams of Carolina music—beach music (not to be confused with surf music) and bluegrass/old time fiddle are largely ignored. Beach music is manifested at O.D. and Myrtle. "Sixty minute man" has been in the Pavillion's juke for over twenty years. Beach music is definitely not a counter-culture type thing—it's the stuff college kids in the '50s took to and it stayed and is still here. Mostly white college kids. "Thank You John," "My Girl," Doris Troy's "Just Wanna Look," "Lovey Dovey" by the Drifters, "Stand by Me" by Ben E. King. White college kids that have grown up and are maybe in their thirties and are still dancing the shag were in the same place that a large bulk of today's white college kids are still in. This kind of music is black in origin, development and original execution. The Carolina that produced Maurice Williams and Brook Benton is permeated with a rich black musical mother lode. And if you subtracted the black foundations a hell of a lot of current white "progressive" rock would simply not exist.

The Bluegrass/Old Time Fiddle Music vein has never made it on radio largely because it has never made it onto record. It's not simply a matter of the major labels not picking up on bluegrass/OTFM—Nashville has ignored it, and Carolina's own studios (like Arthur Smith in Charlotte) have ignored it. But more than that bluegrass/OTFM simply is virtually incapable of being captured on disc. Maybe it's because you need to be there and see it performed or feel it flow past your ears in the crisp clean mountain air. Maybe performers freeze

---

A feast at which the world turned upside down.
by William Shakespeare

carolina
repertory
company

Carolina Repertory Company
PO Box 12002
Research Triangle Park 27709

The company's long-term plans include four specific goals:

1) *The creation of a professional touring company which would tour the state with live family entertainment,*
2) *The creation of a full-time staff which would work with the Office of Public Instruction for in-school programming,*
3) *The creation of a resident repertory company, and,*
4) *The building of a Theatre Center at the Research Triangle Park.*

from CRC news release

This season will be a rotating repertory of *Skin of Our Teeth*, *Twelfth Night*, and *The Wonderful O* (which was well received last year).

The end thing is that they are aiming for professional quality theatre without all the professional shit that generally goes with it.

Nancy Campbell
Durham

Bill Boyarsky

up in the harsh mechanical studio environment. Bluegrass/OTFM is only good when it's live and kicking. I once heard a station in the mountains do a live bluegrass set which lasted all of a Saturday afternoon and it was doubtless one of the finest radio experiences I've known.

In 1971 the state's first true counter-culture stations signed on. Both are in Durham, and reach Chapel Hill and Raleigh. WAFR (90.3) is a non-commercial FM station owned and controlled by blacks. Not the straight middle class blacks who run Durham's black bank and insurance company cartel, but off-the-street blacks—black nationalists, pan-Africanists, third world movement black people. WAFR covered the Gary convention but ignored the Miami debacles. WAFR is probably the best black radio station in the USA. No commercial soul—rather Coltrane at 10:00 in the morning. Without pay AFR's staff literally lives off meals brought to the door by little old black ladies who are totally digging "their" station. With a beautiful facility paid for by Federal money legitimately obtained from HEW and CPB, AFR is alive with the sound of live conga drums and street blues singers. If you're into jazz and blues you owe it to yourself to make a point to be within AFR's coverage area and tune it in.

The other counter-culture station is W. 7.1 FM), also in Durham. WDBS is autonomous but affiliated with Duke University, an arrangement which means that the station can sell ads to meet operational expenses. DBS is probably the most "movement" conscious station in the state. The station endorsed the legalization of marijuana way back in '67 during its campus restricted days and has firmly opposed the war since '68. DBS regularly sends teams of reporters to Washington peace marches and broadcasts the rallies live. Music policy is free-form progressive rock with a heavy blues and jazz mix. WDBS is almost always a good station to listen to and at times it approaches greatness. DBS was the first station in the country to broadcast tapes obtained directly from Radio Moscow (a practice since discontinued because they were even more boring than US State Department tapes) and currently broadcasts materials from Radio Canada International. "Crosswords," a daily program produced from materials sent in by listeners is often mind-blowing. DBS also serves the community with free classified ads, live broadcast of speakers appearing at area universities (Allen Ginsberg went on live and uncensored—zap) including William Kuntzler, Shirley Chisholm and others.

WFDD (88.5 FM) is the "radio voice of Wake Forest University." Most of the station's air time is taken up with concert/classical music programming, much of which is prepackaged by national radio sources in Sweden, Holland, and France. There is a healthy mix of magazine format features on health, city government, old time jazz, etc. And from 5 to 6 p.m. daily WFDD, as one of NC's two PBS accredited (the other is Durham's WAFR) "public" stations, broadcasts the excellent live interconnected news program from Washington's National Public Radio, "All Things Considered." After 11:00 things loosen up a bit with progressive rock as the station's full time staffers relinquish control to Wake students.

Greensboro's WQMG (97.1 FM) is another station that only comes to life after midnight as the automation system stops dripping schmaltz and the air is turned over to the one and only Weldon K. Smith. I've never met this cat but its easy to see that he's been through it all and has come out strong and pure. Outside of a few dudes on the major NYC stations (like WNEW's Ted Brown or Gene Klavan or WNBC's Don Imus) there's nobody around who can touch the depth and versatility of Weldon K. Tune him after midnight and feast.

Radio can be a real trip, but unless you happen to live in Durham or Chapel Hill you probably aren't getting much out of your box. If you want to get some help in changing the radio scene in your area I'll be happy to share what I know. Write me c/o WDBS (FM), Box 4742, Duke Station, Durham 27706.

Bob Chapman
Durham

Freewater Film Society
011 Old Chem Building
Duke University
Durham 27705
(919) 684-2541

Mark, who usually watches two movies every week recently said, "I figure any night Freewater *has a flick I ought to see it rather than whatever's showing in town. Freewater is usually as good or better than any film in town and will only be here for a night."*

The films brought for Thursday and Friday nights in the Bio Sci Auditorium at Duke are those which people ask for, those which theatres won't bring. Goddard and Truffaut and Bergman, Deep End *and* Trash, *Hitchcock and Busby Berkeley. Marx Brothers and early Elvis. A dollar each.*

When I was a sophomore at Duke a dozen of us descended on Shackleford Island for a weekend of filming. I had no idea what I was doing, most of the rest didn't know much more, but under Freewater's auspices we gained access to the equipment to make a fantasy real. They've stabilized some since then and have many people becoming talented film-makers but still welcome newcomers and know-nothings.

Many of the people in Freewater are now working at Duke's new Media Center, involved in film-making, possibly setting up a cable television station, and uncountable other projects.

sgh

Charlotte as Hollywood

For the past twenty years the American film industry has been undergoing drastic changes. If for no other reasons than economic ones, the big budget, big star extravaganzas once made on the "Hollywood assembly line" are no more. Rising west coast production costs and constant irritation from the unions have necessitated the production of movies by small independent film companies throughout the country and the world.

Of all the new and growing non-Hollywood, movie communities, Charlotte ranks high among the newest and most promising. Charlotte really loves the movies, for it boasts one of the largest theatres-to-population ratios of any city on the east coast. Even Charlotte's television stations seem to play more and better movies than can be seen in most, much larger cities. Last spring, the Mint Museum of Charlotte sponsored a $1600 amateur-professional film contest open only to Carolinians in order to give local talent a showcase. And Chapel Hill's graduate program in film production and theory constitutes the best film school within a span of several states. Film appreciation courses and production courses are even being taught in various high schools, as the state's interest in the medium grows.

But within the past two years a local, professional 35mm movie industry has been born in North Carolina. Costs are low and talent is high, and this is why N.C. will continue to nourish its growing colony of filmmakers. The fair, clear climate and the range of landscapes from mountains to seashore also give the professional filmmaker the opportunity, within a few hours drive, to film any backdrop for which his script might call.

Most of all, these N.C. film companies are constantly initiating and training young and interested people into their ranks instead of importing talent from outside the state. This is perhaps these new film companies' greatest contribution to the area, not to mention the enjoyable films of and about the regional people who will see them.

Preacherman *was the first true "N.C." film ever produced, and its phenomenal successes have inspired* **Preacherman Corporation** *(221 South Church; (704) 376-2618) to make a sequel which entered production last summer for a spring release.* Preacherman Meets the Widderwoman *will be shot entirely in the Carolinas, with predominantly local talent and technicians. With an even higher budget than its predecessor, it promises to be an even better film.*

Metrolina Motion Picture Company *(3434 Wilkerson; (704) 394-2844) is the proudest of all new local film companies since the recent premiere and success of its first film (and also the first film ever made in Charlotte).* The Body Shop *is a thriller in the tradition of the old horror films. Pat Patterson is the producer-director-actor-entrepreneur of Metrolina and with an unstoppable enthusiasm has built studios in Charlotte and has acquired two more script properties for local production in the near future.*

The next Metrolina film production is tentatively entitled Boot's Place *and was written by two disk jockeys from Kings Mountain. This picture will feature country music, action, comedy, murder, mystery and the unique directorial talents of Mr. Patterson.*

Both Metrolina Motion Pictures and Preacherman Corporation are results of the direct efforts of one, farsighted North Carolinian. Mr. Bob McClure, a Charlotte film distributor, had enough confidence in the untested local industry to see to it that the area's first films were produced. The successes of his proteges have firmly planted the seed of film-making in North Carolina.

Charlotte's second film, Night of the Cat, *is a product of* **Car-Mel Motion Picture Company** *(4823 South Tryon; (704) 525-3811), also a newly formed firm located in Charlotte. Though* Night *has had financial problems, the company is returning to production shortly and promises to turn out a polished product of espionage and intrigue.*

There is even a Hollywood production company at work in Brevard on a "G" rated children's picture. No more information was available at the present, but press releases should be breaking into the N.C. media very soon.

The N.C. movie business will continue to grow as more and more independent producers learn of the state's assets, talents, and ambitions. In fact, no place seems suited better than Charlotte for what the "insiders" fondly call the "New Hollywood." At any rate, N.C. has a new industry and a fun one that local people may contribute to and work in, but most of all can enjoy at the theatres.

Alan Jerel Adler
Chapel Hill

Sam Wilen

Art Galleries

Interest in the Fine Arts is gradually solidifying in North Carolina, and with this "new awareness" comes the opening of numerous small galleries in many areas of the state. Some of these galleries, however, have been forced to close because of financial problems and lack of sustained interest in the area, but many galleries with the aid of sales from gift items and framing have managed to keep their doors open and their interest in art alive.

These galleries perform an invaluable service for the North Carolina artist by giving him a place to exhibit and sell his work. They also serve the public in that gallery operators can help to place the proper work of art for a particular customer's taste and needs. It is worthy of notice that many large office buildings and banks have been buying regional art as an investment, enhancement of their offices, and encouragement to local artists. Thusly, original art is rapidly finding its way into all levels of Carolina life. In the end, however, the main service of the galleries and the patrons is to facilitate further enjoyment of the arts. For this same reason, gallery operators encourage browsing and enjoy helping people to appreciate the works that interest them. A gallery is not just a store in which to buy works of art, but a place in which to go to learn about them.

Following is a list of North Carolina's better galleries of regional art in which the area's most prominent artists are represented. Also mentioned are the types of work in which the gallery specializes:

"The Arts" is a small gallery located in downtown Chapel Hill. It carries ceramics, graphics, and some paintings, occasionally from regional artists.

"Gallery of Contemporary Art" is found in Old Salem and specializes in regional graphics and paintings.

"Gallery 501" is found in the Mint Museum of Charlotte. It handles ceramics, graphics, paintings, and sculpture, once again from regional artists for the most part.

"Garden Gallery" is located on the outskirts of Raleigh and handles ceramics, sculpture, graphics, and paintings of both regional and international artists.

"The Art Gallery" in Chapel Hill features one-man shows of prints, paintings, sculpture

"Herman Gallery" can be found in Statesville. It carries regional sculpture, graphics, and paintings.

"Little Art Gallery" is found in North Hills Shopping Center of Raleigh. They handle small gift items, ceramics, graphics, and paintings. Mostly regional work, but some international.

"McDonald Art Gallery" is situated in Charlotte and specializes in weaving, ceramics, sculpture, graphics, paintings, and original posters. Mostly regional, but some international works.

"Mushroom" is located in Greenville. It handles unique gift items, ceramics, and graphics. Regional works predominate.

"St. John's Gallery" is in Wilmington and carries graphics and paintings from regional artists.

Caroline M. Adler
Chapel Hill

Uhuru Bookstore
412 East Market St.
Greensboro 27402
(919) 275-4237

Based in Greensboro is the first black bookstore—that is, owned and operated by blacks, directed towards blacks, and stocking material that is all a part of the black movement and experience. They have a good selection of books in all areas, from poetry to essays to children's books. That's a mighty big task and the occasional weaknesses in their supply can be understood. When I went I found a copy of Etheridge Knight's first pamphlet of prison poems that I hadn't seen in any other store.

sgh

Genesis II
108½ West Howard Street
Boone 28607
(704) 264-6993

Genesis II *is a new shop in Boone carrying a wide variety of books with a heavy emphasis on spiritual, religious, mystical, and psychological subjects. This emphasis will continue and probably get even stronger. They also carry records and have a "meditation" room where folks can go relax and read. Nice place to visit—good vibes, as seen in this sign posted on the cash register:*

> **IF NO ONE IS HERE TO SERVE YOU . . . then please serve yourself—that's right, just find out what you want, then fill out the sales slip, open the cash register, and then make your own change—it's not so hard.**
> **Please be careful with your calculations so that Genesis II will not be shortchanged because of our trust in you . . and please remember that this basis of faith is that upon which rests the universe—if there is no faith . . . then what?**

North Carolina Books
PO Box 32
Kitty Hawk 27949

In its list of books covering this region and especially the coastal region, David Stick's **North Carolina Books** *at Kitty Hawk mentions 586 works—novels, biographies, cookbooks, pamphlets . . . you name it. The preface to that list claims:*

> Our goal is to provide the most comprehensive, up-to-date selection of in-print North Carolina books. We currently stock North Carolina materials from 229 publishers.

In addition the store stocks complete collections of serials such as the Hardy Boys and Nancy Drew and has an entire room of paperbacks. Eight copies of Exodus.

sgh

Public Libraries

Most people waste money by buying books that they could check out from the public library. The only books one really needs to buy are books that need to be referred to over and over (i.e. cookbooks, car repair, craft books), and it is probably best to check these out from the library first to make sure they're going to be used enough to justify the expense.

North Carolina has a system of interstate library loan so if the library serving you doesn't have a book, it can be requested from another N.C. library. Chances are good that the book will be in some library in the state. If not, you haven't lost anything. Library services are free.

North Carolina also has toll free phone lines from small libraries to the State Library in Raleigh. If you have an unanswerable question, your library will call it in and librarians with the benefit of a larger collection will look for an answer.

Most libraries will answer short, one shot, questions over the phone (i.e. spelling, addresses, authors, facts).

If you can't find out what library serves you, write:

Office of the State Library
109 East Jones Street
Raleigh 27811

Jini Brooks
Franklinton

Crazy Horse Books
110 East Sixth Street
Charlotte 28202

This is a friendly little subversive shop located in downtown Charlotte right across from the library. The shop is maintained mostly by folks from the Red Hornet Mayday Tribe, and when not selling books (many of which are impossible to find elsewhere in these parts), the Crazy Horse *has occasionally been used for target practice in the middle of the night, allegedly by Charlotte policemen.*

Despite repeated harrassment, the Crazy Horse continues to serve as a resource for a lot of fine books, magazines, and posters. A sign defines the people they're trying to serve: "longhairs, hippies, wandering anarchists, elves, feminists, gay revolutionaries and mainly people who don't know what they're about. WARNING: WILL ATTEMPT TO UNDERMINE ONE'S MORALS, LOOSEN ONE'S SEXUAL INHIBITIONS, AND INSTILL DISRESPECT FOR GOD, THE AMERICAN FLAG AND APPLE PIE. ALSO TRIES TO CREATE JOY AND LOVE, SOMETHING UNACCEPTABLE TO A WELL REGULATED SOCIETY."

ajk

The Old Book Corner
137A East Rosemary Street
Chapel Hill 27514

Buys and sells rare books about the South, and particularly North Carolina. Also stocks a general collection of Americana, and a collection of American literary first editions. A small, unpretentious shop, it not infrequently comes up with a bit of collector's treasure.

Paul Smith
Chapel Hill

Or if you just like good books—especially old ones—that are inexpensive, stop in. I've bought the best anthology on the beats, out of print for twelve years, for a dime, and good hardcovers (supposedly smoky from a fire) for 50¢. (They hide some of the best in the back room.)

sgh

Community Book Store
403 West Franklin Street
Chapel Hill 27514
(919) 967-4832
10 a.m.–6 p.m. Monday–Saturday

There is nothing original about our store. We borrowed a little money, rented a store front down the street from the bus station, picked up the Last Whole Earth Catalog *and ordered nearly all the books contained there-in. Very simple.*

The WEC *cranked us up and* Mother Earth News, Clear Creek, *and some of the others keep us going, but mostly we rely on feedback and suggestions from the folks who drop by.*

The idea is to stock books we know something about, but occasionally we take chances and make mistakes. We rely on the folks who drop by to tell us when we blow it, too.

A little later on we plan to run off a list of basic craft and "how to" books which will make us a little more accessible by mail. For now, if you can't make it to Chapel Hill, send us a card if you're looking for something in particular and we'll get back to you as soon as we can. If it's in the Whole Earth Catalog *chances are good that we have it in stock.*

Mike Mather
Chapel Hill

Daedalus Book Shop
935 Walker Avenue (near Tate St.)
Greensboro 27403
(919) 272-8508
10 a.m.–6:30 p.m. Monday–Saturday

A paperback book store supplying the area with a good general selection in addition to craft books, women's literature, fix-it, health food and Eastern titles. We carry Mother Earth News, Countryside, LA Free Press, Village Voice, Great Speckled Bird, Rolling Stone, Women—A Journal of Liberation *and* Second Wave, *Photography and Art magazines. We're just a year old so things will be getting better and better so come back around. We welcome suggestions.*

Linda Smith
Greensboro

Fandom

*North Carolina, like many other states, has an expanding fan population. What are fans? They are people devoted to the study, collection, and enjoyment of such forms of entertainment as science fiction, comic books and strips, old movies especially science fiction and horror), and the books of Edgar Rice Burroughs (Tarzan), Robert E. Howard (Conan), J.R.R. Tolkein (*The Lord of the Rings*), and other authors of adventure or fantasy stories. If any of these topics are favorites of yours, you may be a potential fan. Do you like to discuss these topics with other people who enjoy them? If so, you may like to join one of the North Carolina fan clubs.*

The **Carolina Fan Federation** *is a state-wide fan club organized to promote contact among people from all areas of the state who are interested in any fannish topic. If there is no local club in your area (or even if there is) and you want to meet other fans, this is the group to contact. If you want to know more about national fandom, write C.F.F. If you want to meet fans from other parts of the state, this is the group for you. They publish a small circulation newsletter at irregular intervals to inform members of upcoming area events and of recent developments in national fandom. Three or four state-wide C.F.F. meetings are held at irregular intervals during the year. For further information write to either Edwin or Terry Murray at 2540 Chapel Hill Road, Durham 27707.*

The **Nameless Order of Raleigh** *is the oldest of the local clubs in NC, about two years old. It meets on alternate Tuesday nights in the homes of members. Meetings are informal and usually interesting. For more information on the Nameless Order write Scott Whiteside, 715 N. Blount Street, Raleigh 27603. When in Raleigh you might drop by the North Hills News Center where Scott works. It has one of the best selections of comic books (on time, even) and science fiction paperbacks in the state.*

The **Charlotte Science Fiction Society** *is a much looser organization. It doesn't run meetings on a schedule but rather by convenience. For more information write either Michael E. Dobson (1310 Buchanan Street, Charlotte 28203) or Ed Smith (1315 Lexington Avenue, Charlotte 28203). Ed Smith sometimes publishes small circulation magazines (known as fanzines) of interest to s-f fans.*

There is no formal club in Wilmington but there is a loose alliance of fans there. If you live in the Wilmington area and are interested in meeting others who enjoy science fiction write to either D. Gary Grady or John Godwin (520 Orange Street, Wilmington 28401). They are co-editors of Warehouse, *a fanzine that should be of interest to s-f fans. Inquire for price.*

Western movie fans may be interested in a club in Greensboro. The **Memory Lane Western Fan Club** *shows old time westerns and a serial chapter every Saturday morning and Sunday afternoon at the Trans-Lux Inflight Theatre. To be admitted you must be a member of the club. For more information on joining write to Milo Holt (Box 142, Siler City 27344). Milo also has a Memory Lane trailer, the "Memory Mobile," that is a sort of museum of nostalgia. He has old time silent and sound movies, radio programs from the 1930's-1940's, books and pictures and posters of the movie stars of the past, and records of the great musicians of yesteryear. It is open nights and on weekends and admission is free. The "Memory Mobile" is located 4½ miles east of Siler City on Highway 64, beside Collins Pond.*

ALL THIS JUST COULDN'T HAVE HAPPENED BY ITSELF, OOM PAUL. THERE HAS TO BE A GUIDING FORCE BEHIND IT ALL.
WHAT DO YOU THINK THE CREATOR LOOKS LIKE ?
IN OUR CASE, HE'S AN OVERWEIGHT EGOMANIAC WITH A BOTTLE OF DRAWING INK.

Conchy
James Childress, cartoonist
The Charlotte News
PO Box 360
Charlotte 28201
(704) 374-7070

That "overweight egomaniac" is Jim Childress. He's also a damn fine cartoonist. They're hard to locate these days, as a glance at any paper's comics page will prove, and they're even rarer in North Carolina.

Childress is cartoonist for The Charlotte News, *where his strip* **Conchy** *originates. Currently it is carried by about a dozen papers, and people who know comic strips claim it is one of the best now being drawn. It isn't syndicated, however, so you may never have seen it. You should. Its blend of humor, social commentary, and general musings is both refreshing and entertaining.*

Some of his strips are scattered throughout our pages.

Childress is not the only professional cartoonist in North Carolina. Dick Norris of Fairview has drawn Gasoline Alley *for years. Of political cartoonists, Doug Marlette at the* Charlotte Observer *is often outstanding as is Zschiesche of the* Greensboro Daily News.

sgh

Ray Simone/Vertigo Nine

Comic Art Showcase #1 *is a fanzine available from Richard Llewellyn (229 N. Main Street, Wake Forest 27587). It contains the only U.S. printing of a complete story of the British adventure comic strip "Sexton Blake and the Black Vulture." The price is one dollar.*

A limited number of copies of Nifty Adventures, *North Carolina's first underground comic, were printed during the summer of 1972. For information about the current availability of this comic write either Edwin or Terry Murray in Durham.*

North Carolina is lucky to count among its residents a comic book artist and a noted s-f author. Sam Grainger, of Charlotte, occasionally does art work for Marvel Comics. Manly Wade Wellman, of Chapel Hill, is a prolific author who has written the comic of the original "Captain Marvel," and other types of fiction. Stories of his have appeared on Twilight Zone and Night Gallery. A recent movie was based on his book Who Fears the Devil?

When you collect comic books or science fiction you soon learn that many items are difficult to find without the help of someone who specializes in selling similar items. Richard H. Minter is just such a person. He sells most pulp fiction magazines from the 1920's-1940's such as "Argosy," "Adventure," "Amazing," "Astounding," "Weird Tales," and many more of all types. He also has Arkham House books from the 1940's-1960's. He buys all of these in lots, if you have some that you want to sell. All quotes are answered promptly. Write him at Box 4324, Eden 27288.

When writing anyone please remember that this is a hobby. Enclose a stamped, self-addressed envelope to help defray costs. This is a courtesy and should help speed your reply.

Edwin Murray
Durham

Duchess House Review
Rt. 10, Box 386
Charlotte 28213

The Duchess House Review *is an independent, quarterly, literary magazine now resting in the third quarter of its first year. In spite of rain, sleet, snow, apathy, poverty, normalcy and lousy plumbing, it continues to be published, becoming a physical reality (actual pages—sorry, no pictures, only words . . .) instead of the mere idea conceived in the Fall of '72. "'My God,' said the Duchess, 'get your hand off my thigh!'" stimulated the title: the embodiment of three elements (sex, religion, and royalty) in all great literature in one sentence.*

The intent, purpose, direction, motive, etc. of the magazine is (was, will be) to provide a focal point for young and/or budding and/or unpublished writers in this area. The intent is to stimulate a writing environment among the members of this community. Another and interrelated purpose is to publish a quality magazine at the lowest cost possible with a priority on the strength of the material in the magazine, not *how pretty it looks. Hence, no color photos, glossy pages, suntan oil ads, or fold-outs. (There is no Duchess House Girl of the Month.)*

The material solicited, selected and elected is considered mutually (almost always) by a board of editors. Art, it is realized, is not democratic—but neither is the board of editors. However, this does provide a mechanism by which the best possible material is chosen from that material submitted, and more often than not there is an air of objectivity hovering about the proceedings. This same group does all the physical labor required to produce the magazine (printing, collating, binding, cutting, distribution). These sessions often resemble a church social, but ironically all the work gets done and by the end of the day the editors are all ready to go home and booze it up.

The magazine is funded by contributions from a growing list of patrons and also by sale of the magazine (a mere 75¢). There is no profit involved, therefore all the extra money is fed back to the magazine to cover printing cost of the next issue.

There is a need for this type of activity, independent of formal universities, for writers and the growing circle of those folks interested in literature, and with this in mind the Duchess House Review *will continue to attempt to leap tall buildings with a single bound for the cause, but actually it will probably have to go up the fire escape most of the time.*

Duchess House people

The Outer Banks:
Death's Other Promises

On this blown wishbone of the new world
I watch you play,
While the green surf grinds the white hopes
of last year's heroes
Against the salt-digested hull
from someone else's war.
Those oil beads that black our soles
were pumped an age
Before your birth to be stored in blasted
bunkers sea deep, awaiting
This casual encounter. Where men first began
to fly begins our flight
Into the past. Pile the finely shattered bones
into dream castles
Which we'll decorate with wild sea oats
and death's other promises
So richly strewn about us. You must believe
me when I say
These ugly bits of bone once held
the promises of pearls.

Michael S. Reynolds
Southern Poetry Review
Special Issue, 1972

The *Duchess House Review* is not, of course, the only literary magazine in the state. It is a new one, though, and sounds like it may be one of the most interesting and promising in some time.

In addition, nearly every college publishes at least one. For the most part, these serve up the same sputtering college experiments that they have always featured, but there are other publications associated with colleges that bear mentioning. *The Southern Poetry Review* (English Department, N.C. State University, Raleigh 27607; $1.50) offers a tiring layout, but it also includes a large number of poems every issue. Of them a good percentage are high quality. Generally, only unpublished works are included, and Sam Ragan, Guy Owens (the editor), Doris Betts, Jonathon Williams and Wally Kaufman have all been featured recently in the *Review's* pages. It is the best continuing compilation of N.C. poetry.

There are also a number of independent publications that offer a showcase for area writers and occasionally some worthwhile reading. *The Above Ground Review* (PO Box 337, Arden 28704; $1 and $2.75 per volume) explained its purpose in a recent Arts Council pamphlet by saying "*TAGR* publishes material written by Nobel and Pulitzer Prize-winning poets, bartenders, university presidents, used car saleswomen, and so on, but never does *TAGR* publish anything of a political nature."

Less afraid of dirtying its hands than *TAGR* is a publication called *Quetzal* (PO Box 696, Pembroke 28372) which, in that same Arts Council pamphlet described its purpose as "to publish writings and related arts of Native American (Indian, Chicano) and like-minded poets." I've seen writings of the editor, Randall Ackley, in *Akwesasne Notes* and have received a letter from him. (See elsewhere on this page.) The publishing efforts of Ackley are perhaps the most important projects in N.C. that relate to Native Americans and encompass as important a literary accomplishment as any now underway.

Alas, the best of North Carolina's literary magazines is now dead. The late-lamented *Red Clay Reader* was one of the finest publications of its kind in the country. The only reservation I would have in making that statement is that it may also have been the only one of its kind. It included some consistently excellent poetry and prose, blended those with graphics which (this may be the most unique part) seemed to enhance the writing. Editor Charlene Whisnant brought together some of North Carolina's and the country's best writers to create a picture not only of life in this state, or in the South, but something larger, more important, and inevitably less tangible. Although it is now out of print, certain bookstores still have copies on hand (I know that the Intimate in Chapel Hill has a few) and it is definitely worth looking for.

sgh

Dear Randy, What's Happening?

(The following is a letter from the editor of *Quetzal*, a literary magazine of Native Americans, published in Pembroke. His efforts are among the few attempts in this state to encourage Indian consciousness and to emphasize the need for Native Americans to recognize and come to grips with their own unique history and culture: their roots.)

I detest being called "Randy"—I am out in West Texas & it is 4.30pm & hot as hell—I have driven 3000 mls, flown 3000 mls & leave for San Luis Obispo by car alone in 3 days. & I am tending to fat . . .

But hope this gets to you in time for Carologue. *This typewriter should be tried for inhuman treatment.*

Well, I can't send you copies of what we're doing since they're all back in the swamp. However, Chapel Hill subscribes I'm sure & maybe Duke as well; so you can look an issue up.

What we are doing? Providing a vehicle for the People of the Rainbow, La Raza Cosmica, Native America; trying to stay away from "scientific" humanism, the "lost academe" which now is built by GM or Ford rather than the gods & is built of diodes & punchcards rather than found in a grove; trying to find an order which does not eliminate all other orders; trying to find the masters who exist either in seed form or as the old. We are publishing a literary magazine three times a year (sort of) which is totally Native American, Chicano, Mexicano; but which will include those others who see with the rainbow vision when we feel secure enough to do so (to be honest now we are not, so we stick to bloodlines). We also look for ygr writers of this world & do short-run chapbooks of their work (3 so far, 5 in works)(MAGNIFYING GLASS, Storm-Cree-Crow; Poems from NAKED IN THE WIND, Simon J. Ortiz-Acoma; OBRAS, Ricardo Sanchez-Chicano; NAKED IN THE WIND, Simon J. Ortiz-Acoma. an untitled as yet collection by Leslie Silko-Laguna . . .). We are planning to tie this up into an incorp outfit soon.

Also we are beginning a People's college in Pembroke or somewhere in Robeson County, an Indian college—free form. So far have SATURDAY LONGHOUSE FOR CHILDREN; expect to start EVENING LONGHOUSE about Oct 1; & hope to start full-time open school in 73; reach Indians left out & de-school teachers so they can work with Indians. Also publish monthly newsletter CAROLINA INDIAN VOICE.

This all to do with college is incorp as HENRY BERRY LOWRY COLLEGE with Indian board, officers . . . We want to reach all Indians possible who need this.

Of course QUETZAL/VIHIO wants to reach more Indians as contributors, poetry, art, anything as long as not Engl prof with 1/100 Indian blood & head full of Remington buffalos.

I guess we belong in Carologue, *although I seem to be more gitano than anything else.*

Should mention my book: TROLL SONGS (poetry) & 2 at publishers: SEA TROLL SONGS (poetry) & POETRY OF AZTLAN (anthol).

Well, luck with Carologue. *My wife wants to stay out here for year, but I want a few years in NC (unfortunately my wife has job offer here & I have none in NC); but we'll see what prevails.*

Yrs Randall Ackley
PublEdQUETZAL; CoordHBLColl

For some reason, journalism in North Carolina has always been considered an honest occupation. As a result, some of the best and most influential journalists in America have come from the state. Around the turn of the century, Walter Hines Page battled Josephus Daniels in a newspaper circulation war in Raleigh. Daniels won, and went on to found a newspaper dynasty in the capital city and become a power in the Democratic Party. Page quit North Carolina and ended up in New York, where he became the first non-Harvard editor of the Atlantic Monthly *magazine. W.J. Cash, now best known for his classic book,* The Mind of the South, *for many years wrote editorials for the* Charlotte News. *For years Vermont Royster, now of Chapel Hill, held sway at the* Wall Street Journal.

Today, the half of the New York Times *not controlled by New York Jews is run by North Carolina expatriates: Clifton Daniel, of Zebulon, former managing editor and now associate editor and Washington bureau chief; Tom Wicker, of Hamlet, associate editor and columnist; and Gene Roberts, of Fikeville, until recently national editor. In broadcast news, there is David Brinkley, of Wilmington, and Charles Kuralt, of Charlotte and Chapel Hill. And in magazines, Harold Hayes, of Winston-Salem, is editor of* Esquire. *Many younger journalists like Perry Deane Young, of Clyde, whose work has recently appeared in* Harper's *and* Rolling Stone, *and Wayne King, of Hickory, whose writing appears in the* New York Times Sunday Magazine, *are part of that same tradition.*

Those who have remained in the state have made an equally indelible mark. There are now a healthy number of newspapers publishing regularly in North Carolina, 49 dailies (41 a.m., 8 p.m.) and 127 weeklies. But economics have taken a qualitative toll among them. There is no city in the state where two daily papers, either morning or evening, compete for readers or advertising. In six of the state's seven largest cities—Charlotte, Raleigh, Greensboro, Winston-Salem, Durham, and Wilmington—both the morning and the evening papers are owned by the same company. On the big issues, in the abstract at least, the larger newspapers tend to adopt editorial positions characterized as "establishment," or wishy-washy liberalism. This varies of course from city to city, but in varying degrees of huffiness, their editorials are in the "on the one hand this, but on the other hand that" line of reasoning. However, on concrete issues, like the rights of reporters and editors to organize into unions, most newspapers in the state have terrible records, those in Durham, Raleigh and Wilmington especially.

[NOTE from the Mad Razor-Blade Fiend: Like, we ran out of space and don't have room to include the section on the Dailies. For general summation, see accompanying comic strip.
ajk]

The Weeklies

There are far too many weeklies (a term which here includes papers that once appeared once a week, but now twice weekly) to discuss more than a few individually. But, generalizing again, most North Carolina weeklies maintain circulations of around or under 10,000. Their editorial politics vary, running from the liberal Ahoskie Herald *to the reactionary* Elkin Tribune *and* Dunn Recorder, *but most are conservative, and frequently wield a great deal of local influence in small towns and rural counties. Economics have forced an increasing number into photo-offset production. Many of these weeklies are family owned and run, and the family names on the mastheads are familiar to many North Carolinians: Aycock, Ragan, Blue, Whitener, and, of course, Harry Golden.*

Here are a few of the weeklies with particular influence and color:

GOD THIS PAPER IS FULL OF LIBERAL BULLSHIT....
IF YOU DONT LIKE IT, DONT BUY IT. IF ENOUGH PEOPLE DONT BUY THE THING THEY'LL GO OUT OF BUSINESS. YOUVE GOT A CHOICE OF PAPERS YA KNOW
AND I THOUGHT THIS NEWSPAPER WAS FULL OF LIBERAL BULLSHIT...
Creem/LNS

BULLETIN...copy above this line deals with the

AAAA, LIKE, ALL THE STUFF BELOW THIS LINE DEALS WITH THE

An appraisal of the alternative press in North Carolina today is, unfortunately, more one of history than current events. It's a story of the dead and the dying. But there was a time, not so long ago—during the late sixties—when it seemed that literally a hundred flowers were blooming in the alternative press. For the record, then, for latecomers to the state and especially for those with future plans to start papers, here is a briefly annotated list of what the alternative was (and in some cases, still is) in North Carolina:

Major white and campus undergrounds — *One of the earliest of the '60s wave of underground publications was* the real world, *a small mimeographed sheet with the beginnings of a radical political and cultural analysis which appeared on the Duke University campus in 1965, lasting less than a year. This was followed by the* protean/RADISH, *which began as a mimeo sheet at UNC-Chapel Hill and later expanded to a weekly, mainly political tabloid, covering the state but centered mainly in the Research Triangle area. In the west, the Charlotte area basically, there was the* Inquisition, *a bi-weekly aimed mainly at a citywide high school and freak community. In the summer of 1970, the* Radish *and the* Inquisition *merged into the* Carolina Plain-Dealer, *a projected monthly, which eventually found a permanent home outside Pittsboro (Rt. 3, Box 111A). The folks are still there, but the* Plain Dealer *is no longer with us, except for occasional special issues. There have been other attempts in this general category, including* Veritas *at Elon College,* Flash, *an abortive street sheet in Chapel Hill, and the* Greensboro Sun, *which began publishing in March, 1972. The* Sun *(PO Box 5526, Greensboro 27403) is a monthly 12 page tabloid published by the Ministry for Social Change. It is an attempt to bring together a number of different communities that exist in that city: organized labor, ACLU, ecology, left politics, and freak. Much of the material is oriented specifically to the issues that face Greensboro. Even more recently, September '72, the* Jacksonville Free Press *was begun, aimed at a youth-freak audience. It is being put together at the United We Stand Bookshop (Box 1163, Jacksonville 28540).*

High school undergrounds — Fusion, *at Durham High, was one of the state's first, albeit briefest running, papers. Shortly after publishing their first issue, the staff met with* Realist *Editor/Publisher/Guru Paul Krassner on the Duke campus. The* Jeweler's Loupe, *of Burlington High, caused school officials there to intervene (unsuccessfully) with their printer, Bill Hinton at the* Mebane Enterprise. *An underground paper put out by Fayetteville area high school students, mainly from Pine Forest High, broke some legal ground in establishing the rights of high school students to distribute papers on school grounds.*

GI and Military papers — *The military papers in the state (and South Carolina) have published under the most systematic kind of harassment and have proved to be the most diversified and resilient. The largest,* Short Times *(Ft. Jackson) and* Bragg Briefs *(Ft. Bragg and Polk AFB/Box 437, Spring Lake 28390) once circulated ten thousand copies of each issue. Bragg also saw publication of the* Black Brigade *for*

The Chapel Hill Weekly: *(twice weekly, daily beginning fall 1972; 7,888). Big, blustery Orville Campbell will look you straight in the eye, grin a big broad Western North Carolina shit-eatin' grin, and swear to you that he was once a liberal, and still is—sort of. His record on paper—not his paper, mind you—is not so good. His carping editorials during the 1963-64 civil rights movement in Chapel Hill drove his "editor," Jim Shumaker, to writing anonymous pro-civil rights editorials for UNC's* Daily Tar Heel. *In 1969, Orville got one of his employees, Roland Giduz, to run against Howard Lee for mayor of Chapel Hill, and then proceeded to do a job on the Lee candidacy in both the news and editorial pages of the* Weekly. *In the same vein were Orville's efforts to track down the printers of several Carolina underground papers during the late 1960s. Withal, old Orville has managed over the years to recruit a string of promising young journalists for the* Weekly, *including J.A.C. Dunn (now in his third time around), Rick Nichols, Tony Lentz and Steve Johnston, giving each at least enough column space to cover local stories in great depth if occasionally without particular incisiveness. The* Weekly *is also the most attractively made up offset newspaper in North Carolina, which is probably because as such it serves as a good advertisement for the kind of job work Orville's people can do at his print shop, Creative Printers. The administration of the* Weekly *was once the subject of a celebrated article in the* Columbia Journalism Review *by former* Time *magazine Editor Roger Williams. According to the* Review, *administration of the* Weekly *was in the form of a loose partnership between liberal Editor Jim Shumaker and moderate Publisher Orville Campbell. If their ever was that kind of partnership, Orville was the distinctly senior partner, and in the years since the article appeared he has become even more senior, at the expense of Shumaker.*

The Smithfield Herald: *White-haired Thomas Lassiter persists in giving meaning to the generally oxymoronic term "fighting liberal." Lassiter and his family have been putting out the* Smithfield Herald *for a long time now, and they show few signs of slowing down. Smithfield, a small town located in the southeast part of the state along U.S. 70, has as its primary claim to fame the billboard which proclaims "This is Klan Country." Tom has been fighting with the local klan for at least the last decade. More recently, he took up the case of five black youths, known as the "Benson Five," who were sentenced to 12 years each for setting fire to the back door of a local klan headquarters in the aftermath of the assassination of Martin Luther King, Jr. Despite the fact that the building was unoccupied at the time of the fire, that none of the youths had previous criminal records, and that the fire went out on its own, the judge threw the book at them. Largely as a result of Tom Lassiter and the* Herald, *other papers in the state joined the clamor and Gov. Scott pardoned the five.*

The Carolina Times: *The* Times *is one of the oldest continuously published black weeklies in America. Published in Durham, the* Times *is still largely the creation of its editor and founder, the late Louis Austin. In their old age, Mr. Austin and the* Times *became rather conservative, relying increasingly on canned editorial features, PR handouts and social news. But there was more than a little of Nat Turner in that old man, and from time to time the* Times *would show flashes of the old rage, living up to the legend he kept on the masthead, "The Truth Unbridled." Mr. Austin personally escorted the first black student admitted to the University of North Carolina and the* Carolina Times *was the first newspaper in the country to carry an interview with Robert Williams of Monroe, N.C.*

The Coastland Times: *Published in Manteo, the* Coastland Times *is the main local newspaper for the Outer Banks. Despite its ultra-conservative editorial page, it is one of the most entertaining weeklies published in the state. The newswriting is straight out of smalltown America, going into great detail and background, including ancient family feuds, rumor and inuendo. Accounts of school board meetings, for example, are out of* New York Magazine *and Tom Wolfe.*

The Mebane Enterprise Journal: *In the late 1960s, when there were a dozen or more underground, high school underground, militant black and anti-war GI newspapers being published regularly in the Carolinas, there was only one print shop where radical journalists knew they could get their papers printed without interference, finking or, on occasion, cash in advance. That was the ground floor of the* Mebane Enterprise Journal. *The* Enterprise Journal's *publisher, Bill Hinton—who is a cross between Beaverbrook and Bakunin—fended off FBI, SBI and military intelligence agents, disgruntled publishers and innumerable unhappy school administrators by (alternately) lecturing them on freedom of the press, lying, and just playing dumb. Hinton often donated used equipment, supplies and old furniture to the radical*

straight press in north carolina...straight press...

ALTERNATIVE PRESS IN NORTH CAROLINA...ALTERNATIVE PRESS...

black GIs, The Other Side *by and for anti-war officers, and a newspaper devoted to women in the military and military spouses. Out east, Camp Lejeune and Cherry Point, anti-war and anti-brass marines have always had a newspaper. At one point, early on, harassment was so great that the issue was put together in the back of a moving truck. The latest of these papers is* Rage *(Box 1163, Jacksonville 28540), recently hassled by Jacksonville officials. Both it and* Bragg Briefs *are still being published.*

Black alternatives — *One of the pioneers in the field of alternative media, the* Crusader, *was begun during the 1950s by Robert Williams in Monroe. More recently, black community groups and black students at predominantly white institutions began publishing papers like* Uhuru *(Durham),* Harambee *(Duke), the* African Warrior *(Malcolm X Liberation University),* Black Ink *(UNC Journalism School) and a short-lived publication at UNC-Greensboro. In a parallel development, campus newspapers at the state's predominantly black institutions evolved from essentially conservative to essentially black nationalist, Pan-African and radical editorial positions. Greensboro is also the home of a national black alternative paper,* African World *(Box 20826, Greensboro 27420), which is published by the Youth Organization for Black Unity (YOBU). YOBU is the successor organization of SOBU, the Student Organization for Black Unity, and* African World *succeeded the* SOBU Newsletter. African World *is a progressively written and put together weekly which divides coverage between black struggles in the U.S. and those in Africa and the Third World.*

THE CAROLINA PLAIN DEALER
OCT. 1972
Special Harvest Edition
NO, WE WON'T BUY YOUR PRODUCE.
BUT WE WILL BUY YOU OUT!
SO YOU CAN MOVE TO THE CITY!
... AND EAT PLASTIC!
15¢ on BARTER

Labor and white working class papers — *Charlotte, at one time, had two regularly publishing labor papers, the* New Day *and the* Watchdog. The Action, *published in Durham by the ACT/EPO project, attempted to speak to the needs of that city's poor white community.*

Religious alternatives — Crossroads, *a magazine of the Christian left, published by divinity students in the Research Triangle came out with a number of well-written issues. There was even a "radical Jewish." or "radical Zionist" newspaper* IRgun *(later renamed* Shomer*) put out by Jewish students at Duke and UNC.*

Right wing alternative? — *Yes folks, there was even a statewide, right wing newspaper, the* Renaissance, *published by the state Young Americans for Freedom.*

Libertarian paper — *Curently publishing is* The Ark *"for the postdiluvian age" (PO Box 4103, Longview Branch Post Office, Hickory 28601), a two-man "libertarian" paper. Before the election,* The Ark *proposed a voting boycott to protest the concern of the candidates for, as the editors wrote, "power, not a free society."*

* * *

The North Carolina Anvil *(PO Box 1148, Durham 27702), a weekly newspaper published in Durham, presents something of a problem. Included in the section on straight weeklies, one would have to write glowingly of it. However, including it under the "alternative" section (a value judgment itself), raised the standards quite a bit. Politically, the best thing that can be said about the* Anvil *is that it has survived the last half decade and, grossly inflated circulation figures notwithstanding, still publishes regularly. Local political coverage is slightly better than the* Durham Morning Herald. *Liberation News*

journalists as they waited for their papers to come off the presses. He believed equally in a pluralistic press and making a buck wherever he could.

The Southern Pines Pilot: (5,600). Sam Ragan, the state's most celebrated Poet-Editor and Publisher (and TV host), does his best to keep North Carolina's vacationing rich folks entertained. The Pilot regularly presents more than thirty pages each week, although this is somewhat misleading, since social notes tend to begin on page 2, and sports on page 5. In between the ads, however, can be found the familiar names of such North Carolina originals as Thad Stem, John Kilgo and Aycock Brown. Highlighting an otherwise dull and innocuous editorial page is Ragan's own column, Southern Accent. Another bright spot is the front page political gossip column, "Pilot Light," reminiscent of the News & Observer's "Under the Dome."

The Wire Services

Every major daily paper in the state (with the exception of the Fayetteville Observer), as well as some weeklies, belongs to the Associated Press. The AP has its main offices for the state in Charlotte, with an additional bureau of four in Raleigh. The agency depends on member papers and broadcast outlets in all other cities in the state to feed information either to Raleigh or Charlotte by phone or over the state "message wire." For a story of more merit than just "spot news," the AP will send someone from the office nearest the event. Most of the major papers in the state also subscribe to United Press International. UPI has its state headquarters in Raleigh. An increasing number of papers in Raleigh, Greensboro and Charlotte also subscribe to the New York Times wire service. The Durham Morning Herald subscribes to the Washington Post-L.A. Times service. And, as mentioned above, both Charlotte papers have access to the Knight News wire.

If you feel you need publicity in the straight press in North Carolina, there are two fairly successful ways of going about it. The first is to cultivate one of the local reporters, and hope that the news that gets into the paper gets picked up and put on one of the state wires. (How much further it goes from the state wire is problematical. For instance, the AP writer in Raleigh or Charlotte who files an original or rewritten story "codes" it either for North and South Carolina, the Southeast regional wire and/or New York, the national, or "A" wire. Even though coded Southeast, i.e. Atlanta, or New York, a desk person in either city may decline to file it on that wire. By the same token, all copy from North Carolina, even state wire stuff, is filed through Atlanta for computer processing, which means that a story coded only for North Carolina can be filed for the Southeast and/or New York, if the desk person in Atlanta thinks it is of sufficient interest.)

The other way is to type up and mimeograph a press release and make a trip to Raleigh. In one building are the offices of the Raleigh News & Observer, the Raleigh Times, AP and UPI. Hand the release to someone sitting behind a desk with a typewriter on it, say hello, and add a few words of explanation. HINT: Weekends and especially holiday weekends are the easiest times to get into print or onto the wire. Wire service reporters in North Carolina are not a particularly bright lot, with the most persistent and efficiently mediocre rising to the top. But they're also nice people who are frequently bored, who would just as soon write news about the movement and alternative culture as type up traffic fatalities.

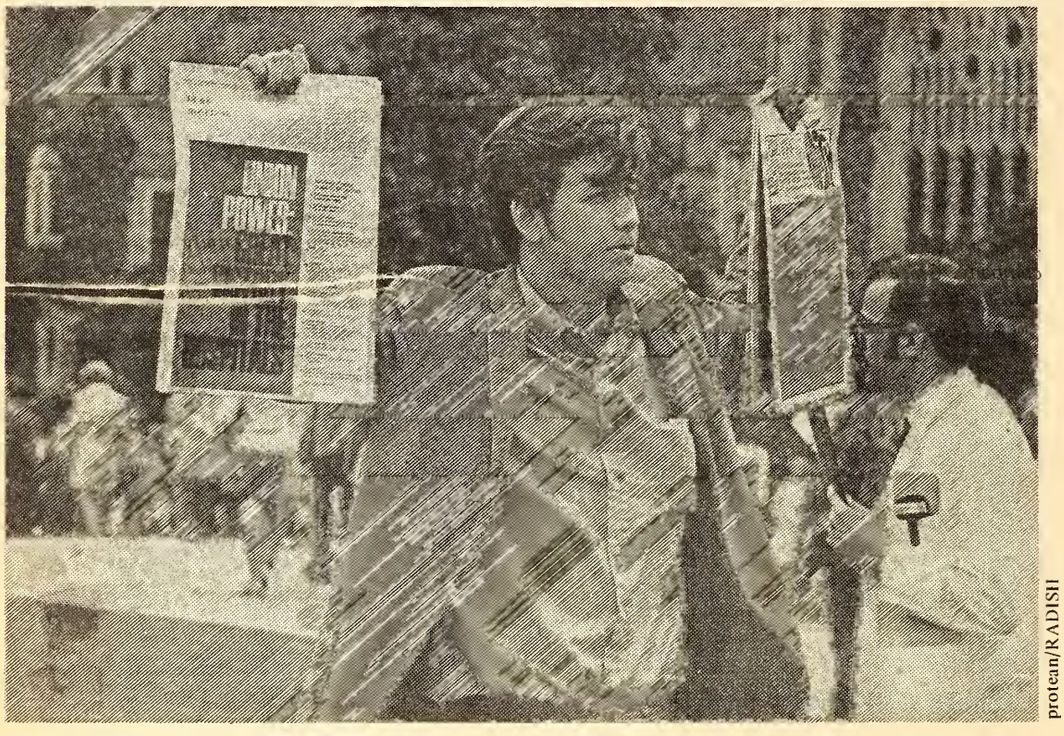
* * *

In the past four years there has grown up in American journalism a movement of discontented and alienated men and women working in the straight press, unhappy for various reasons about the state of their profession, but not unhappy enough to quit. The most visible manifestation of this feeling has been the formation of journalism "Reviews," in cities like Chicago, New York, Philadelphia and Denver, and geographic areas like Southern California and the Hawaiian Islands. Plans are now in motion for a North Carolina Journalism Review to appear this fall, in the form of weekly, half hour radio broadcasts over WDBS-FM, Durham. WDBS now reaches Durham, Raleigh and Chapel Hill. Provisions are being made for tapes of the Review to be made available to radio stations in other sections of the state. In city rooms across the state there are many reporters and copy people—young, blacks, women, generally alienated—who have something to say about how the news is reported in North Carolina. Anyone interested in the project should write to:

The North Carolina Journalism Review
WDBS-FM
Box 4702
Durham 27702

Mark Pinsky
Durham

"Freedom of the press in America is guaranteed only to those who own one." —A. J. Liebling



protean/RADISH

Service and the various Dispatch news services provide valuable information for those not subscribing to Atlanta's Great Speckled Bird, the Guardian or the Militant. On the environment/ecological front, Anvil reportage—local as well as national—has been steadily improving. Their free classifed section provides a valuable service to the communities it reaches. Perhaps most irrelevent to anything is a column written by Chapel Hill expatriate Irving Long, "Out on the road," which is a kind of ever-so-slightly leftwing version of Betty Beale's Washington gossip letter.

At its best, and most heady, North Carolina's alternative press was excellent: good writing, photography, artwork, layout and printing. More important, staff organization and production began incorporating collective decision making and responsibility, as well as consideration of the philosophy of "news" reporting. Unfortuantely, those publications that were only superficially alternative were destroyed by internal contradictions. Those attempting to find new ways to communicate on paper either burned themselves out, fell into sectarian squabbles or found themselves unable to deal with issues of sexism. Many papers simply died after one or two issues when the staff members' complaints, frustrations and nose-thumbing urges were spent. Like other aspects of the youth culture, the alternative press in North Carolina seemed to be a product of the times and simply lacked any staying power.

Recently there has been talk of a statewide bi-weekly, tentatively titled Carolina Report, with hopes of evolving into a statewide weekly newspaper. Those involved in discussions include veterans of a number of deceased publications. Anyone interested in such an undertaking should write:

Elizabeth Tornquist
1000 North Duke Street
Durham 27701

Mark Pinsky
Rt. 2, Box 397B
Russell Road
Durham 27705

Mark Pinsky
Durham

Publishing Firms

For some North Carolina writers, the task of finding a large, well-known publisher is relatively easy. Parts of this state and the experience that involves this area are representative of much more and are of interest to people far beyond the N.C. borders.

For other local writers, those same firms can be a closed door. Not because the authors' books are poorly written, not because they are unimportant subjects, but because these publishing companies are not interested in N.C. works when their sales for the most part will be restricted to this one state. Yet the material is immensely important to those of us in the state, and the writers simply need to look to area publishers, who can offer quality printing, but a limited distribution.

The **University of North Carolina Press** *(Box 2288, Chapel Hill 27514) is, of course, the most complete. It is the biggest and offers the most variety. It is the best source for state histories, art and architecture books, geographic and biological materials and have accepted books on literature, recipes, biographies, and much more. It concentrates mainly on somewhat academic pieces, but is by no means limited to this, and welcomes manuscripts from all. "We believe that it is our responsibility," one man at the Press wrote to us, "to publish books about North Carolina when such books are believed to be sound contributions to knowledge about the state." That's general enough. They also publish a fine free catalog of the N.C. books.*

Blair catalog

John F. Blair *(404 NCNB Building, Winston-Salem 27101) is perhaps the most useful state publisher for non-scholarly authors. Blair is a leading exception to the image of an editor as a steel-nosed businessman who cuts out what the author considers to be his best parts, and molds the book into a totally new image that will sell. Books—especially of North Carolina—and getting them to people seem to be his main interests, and the business end of that operation is but a necessary evil. He has published some books that I can't imagine anyone reading, but he has also published a book of coastal legendry that has been through at least five printings. He writes us that when considering a manuscript, "we consider the value of the material, the expertness of its organization, the style of the writing, to a degree its relevance to North Carolina, and its probable salability, not so much in terms of total quantity as in terms of quantity in relation to the price that the book would stand. We also try to keep a balanced list." That "balanced list" means, I suppose, equal parts of the mountains, the coast, and the piedmont; of children's books and biographies; of folklore and literary anthologies. Blair would be interested in most anything you might write.*

The Jargon Society *(c/o The Book Organization, Elm Street, Millerton, New York 12546; (914) 789-4491), based in Penland, is one of the more remarkable publishing firms in the country. For years they have published poetry and photographs and prose that, at the time, other firms had been unwilling to touch. Yet all of their material is of highest quality and the printing does justice to the artist. Considering the artists, that's saying quite a bit. According to Buckminster Fuller, Jonathon Williams, the publisher of the Jargon Society, is "indispensable! He is our Johnny Appleseed, we need him more than we know."*

Poet Robert Creeley wrote in 1962: "New writing of an incisive and developed quality must depend upon particularly sympathetic circumstances, if it is to survive. There is no ready audience for it, and the larger publishers cannot often risk its support since their concerns are obliged, of necessity, by the question of large sales. In this context, then, Jargon Books and their publisher, Jonathon Williams, prove the most singular and persistent hope for new writing in this country of which I am myself aware."

McNally & Loftin *(510 West Fourth Street, Charlotte 28208) has published some excellent books on North Carolina. In fact, find any book by Nancy or Bruce Roberts—and those include some of the best on this region—and it was probably published by McNally & Loftin. Besides those authors, though, the firm hasn't done all that much. That shouldn't be too discouraging to anyone thinking of sending something in to them. When they have accepted a book, they offer fairly widespread distribution, and have a good reputation.*

When **Johnson Publishing Company** *(Murfreesboro 27855) sent us their eight-page catalog of "important books," they typed into a margin, "REGIONAL HISTORY AND FOLKLORE—our chief interest. Uninterested in FICTION." They've published books on witches and demons, Nat Turner, the Tuscaroras, Moravians, and legends and myths. Most of those books are by F. Roy Johnson himself. The printing looks sloppy.*

Blair catalog

LORD HAM
by Beth Hamilton Bell

A delightful fantasy about a young English girl who goes to London to live with a cousin who turns out to be a hamster. All sorts of odd and frightening adventures follow. Illustrated by Ann Carter Pollard. Ages 10-up. 167 pages. ISBN 0-910244-20-0. $3.25.

Moore Publishing Company *(PO Box 3143, West Durham Station, Durham 27705) is the most curious firm of all. When one calls them, Dr. Gene Grace's office answers and then connects you to the company. Grace is an unsuccessful candidate for the Senate in last spring's Democratic primary, and runs both his doctor's office and the publishing firm. His books cover every conceivable topic, from Abe Lincoln to Herbert Hoover, cookbooks to guides for bringing-up-children, Tom Dula to quantitative physical science and quite a few collections of black literature. He has books by Thad Stem, Jr. and Sam Ragan. Grace explains the tenets of his firm when he writes in his catalog, "Lurid and deviate sex, violence for its own sake, and acts that diminish man and God and country will not be our themes. We promise realism but refuse to travel dark roads to moral and spiritual sicknesses."*

The **University of North Carolina YMCA-YWCA Press** *(Chapel Hill 27514) has published a number of pamphlets and books of poetry and artwork. They have printed anthologies and collections of a single author and artist, and have put out a book of poetry by Upward Bound students.*

Blair catalog

A new, small organization that has just begun but bears consideration for writers is **David Robert Books** *(3425-B Randolph Road, Durham 27705). They have just put out their first publication—a book of poetry with line drawings, which looks impressive (the book, not the poetry)—and, according to Dave Southern who has been doing much of the work of the firm lately, "We should put out about 10-15 books in the next two or three years." They are interested in poetry, line drawings, hope to get into photographs more, prose, half tones . . . and are open to new directions.*

And then there's us. This catalogue is published by the Duke YM/YWCA and **Regulator Press** *(6937 College Station, Durham 27708). Regulator is a new firm which is part of the publishing cooperative now getting organized around the state to, among other things, print a bi-weekly Carolina newsletter of alternative politics. Those working on the Regulator division hope to publish pamphlets, monographs and booklets, mainly on subjects that relate to North Carolina. They are friendly, helpful folks, interested in a great variety of subjects, and will print material of a political nature that no other press in the state will touch.*

sgh

Pictures from an Institution

Randall Jarrell
1954; 277 pages; $2.25

Farrar, Strauss and Giroux
19 Union Square West
New York, New York 10003

I would like to invite you to read a funny book. It's a novel, or sort of a novel, written by a poet, a good poet. Jarrell here uses his language like a charm to lull the disbelief, to erase the indifference of the reader. This book plays with the modern reader who is conditioned to reading of disgust, despair, emptiness, and solitude. It takes this reader—confuses him with an onslaught of verbiage, character, and anecdote and then, insult upon insult, it makes him laugh. He laughs not because of an exposure to the absurdity of it all. He laughs because he has been tricked into seeing how deeply fun and insight are rooted in humaneness.

This is a hard book to read. It feels disconnected, but the effort is worth it. The laughter is a healthy experience and the characters, once you get them straight, will float around in your head for years.

The comedy is about a year at a Southern girls' school (Jarrell taught for years at UNC-Greensboro back when it was a girls' school, so he has a "feel" for the subject). There's not much of a story to be found. Jarrell spins fine strands of story that combine to make a cobweb that traps you before you know it.

You're not going to get any great insight into North Carolina by reading this book, but you will meet one of North Carolina's finest authors. This is his only novel—maybe it'll lead you into his poetry. A precious discovery.

Susan Dunn
Durham

Starting Up

We would like to give special thanx to the following individuals and organizations for their help in getting us off the ground and keeping us there:

Associated Students of Duke University
Lucy Austin
Mary Reynolds Babcock Foundation
Jo Blum
James Cleland
Bob Conner
Mary Biddle Duke Foundation
Duke University Christian Council
John Ehle
Joel Fleishman
Cheryl Golson
Drury Hanes
Terry Sanford
Elizabeth Tornquist

Proofreading: Svea Oster and Mark Pinsky
Indexing: Svea Oster
Photographer-at-Large: Bill Matthews

Getting Out

Printing:

Enterprise, Inc.
109 North Third Street
Mebane 27302
(919) 563-3555

The pages were printed at Mebane and we're lucky they were ever finished. We were shooting the negatives one Saturday when in rushed owner Bill Hinton to pick up his massive slicks for dragging his truck at Piedmont Speedway. "Come on, have you back in two hours," he offered, and we jumped. With half gallons of beer and wine. Three hours later we staggered back and broke Bill's equipment.

Bill offers the cheapest rates around, good quality, the chance for a publication's staff to do much of their own darkroom work, and an enjoyable afternoon of talk. He's a combination of good ole boy, slick hustler, and civil libertarian (see also Mark Pinsky's piece on the straight press). Eldridge, Bill's sidekick and pressman, took extra pains with this book, so if the printing looks good . . .

Ferguson Printing Co.
415 East Chapel Hill
Durham 27701
(919) 682-3710

Mr. Ferguson printed the cover as he has been printing things for forty years: as a craftsman. In spite of delays and considerable inconvenience, he never lost his sense of humor, never ceased to explain to us the processes involved in what we were trying to do, and always gave of his time when we had changes to make or questions to ask. His prices are lower than anywhere else we went and the quality quite good.

Typesetting and Paste-Up:

Dave Birkhead
912 Lancaster Street
Durham 27705
(919) 286-3219

The quality of David's work speaks for itself. What we owe him will not begin to be paid when we finally pay him the small amount of money he's charging us for the job. David sets the highest standards possible for any job he does, and charges by far the lowest rates imaginable. He not only does excellent work, but he also works quickly, and is not tied to any schedule, working at whatever hours of the day or night either he feels like working or you need the work done. The last few weeks, however, have been rather exceptional—he has adhered to a definite schedule: virtually around the clock, seven days a week.

"What do you want us to say in this review of you?"

"Well, I was just going to say . . ." He paused to begin a deadline. "Ah, that I want to concentrate on work for the cultural and political left . . . you want an ampersand in this thing? . . . and work in a fashion that fits our people." His head began to waver in the stagnant air. ". . . and . . . and . . . I want to take my machines on the road . . . right? . . . and work wherever people . . ." FLUNKSH! as his head dropped flat on the paste-up table, supporting muscles snapped, nose smearing press-on letters, layers of curly hair drooping in the four days of jelly doughnuts. His hands fell to his side brushing razor blades and blue pencils to the floor and from his lips came a sound unheard for many weeks: snoring. David was sleeping.

ajk & sgh

Moving On

This first *Carologue* is, we hope, only a beginning. Where we go from here depends, essentially, on you. We are attempting to communicate with you, to let you know that you are not alone in your search for creative alternatives to the mess we are all in. We hope that merely knowing about all the possibilities around you is not enough. We hope that you will act, reach out, share, risk. There are many who would help you and be helped by you.

We need you to respond to our attempted communication. Mostly, we need your criticisms. Where we have left something out—and there is much—send us as much information as you can. Where we are inaccurate, or misleading, or stupid, or just full of shit, please tell us. It's the only way we can grow.

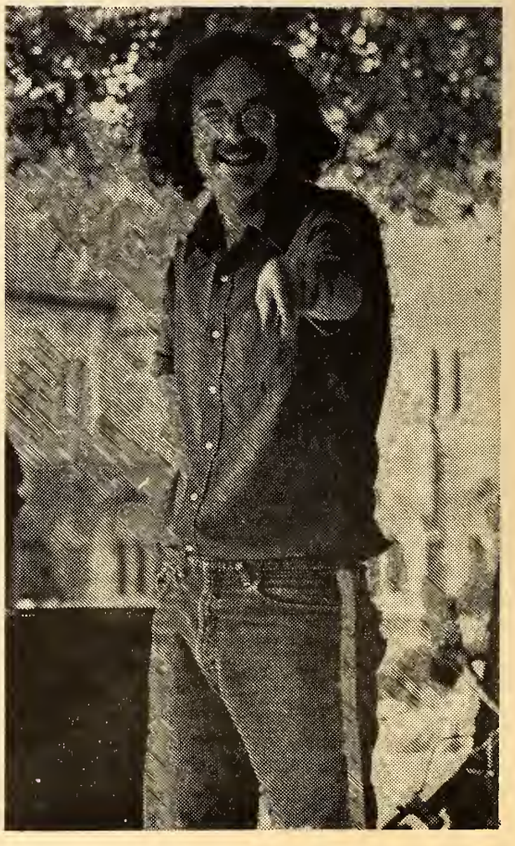
We hope to put out further *Carologues*, probably supplements oriented toward a single theme and treated much more comprehensively and in more depth than we were able to do here. Our conception at the moment is to assist others—you, perhaps—in compiling and editing these supplements and then in publishing them. If you have an idea you'd like to work on, let us know. We probably won't put out another general catalogue for at least a year.

We also hope to publish some other things, chiefly monographs and pamphlets which can be used by teachers in creating alternative curriculum resources, and maybe some small books. If you have an idea or a manuscript, get in touch. Or if you'd like to receive information on upcoming publications, just send us your address.

We hope, too, to very soon be on the land, raising vegetables and bees and making cheese and creating a community. Now, more than ever, is the time to take risks, to make leaps, to try to get control over our lives. It may soon be too late.

Too late. Soon, very soon, we hope to get some sleep.

arnie katz
steve hoffius



Index: Access to Carologue

a

Aberdeen 41
Abortion, counseling & referral 16
ABRAXAS, Inc. 31
access to resources for people in Chapel Hill 45
Addiction, narcotic, help for 31-32
Adytum Craft Collective 102
Aerial photographs 53
African nationalism 58
Agrarian reform, People's Party Program 54
Agricultural Extension Service 53
"Agricultural Review" 53
Agricultural Stabilization and Conservation Service 53
Agriculture, U.S. Dept. of 53
Ahoskie 27, 41, 114
Alamance Battleground 90
Albemarle 15, 41, 78, 90
Albemarle Craftsmen's Guild 99
Alphonso Whaling Museum 90
American Friends Service Committee 26, 74
The American Indian in North Carolina 93
American Society of Psychoprophylaxis in Obstetrics 67
Amity Community, Inc. 77
Anti-war groups 71
Apex 52
Appalachian Consortium, Inc. 88
The Appalachian Photographs of Doris Ulmann 88
Arden 46, 97, 99, 113
Arrowmont School of Crafts 101
Art Galleries 110
Arthur Morgan School 82
Artley, Malvin 104
Arts, N.C. School of 76
Arts & Crafts Fair, Rocky Mount 44
Arts & Crafts of the Cherokee 95
Asheboro 44, 52, 78, 92, 99
Asheville 13, 16, 21, 32, 34, 41, 44, 46, 48-49, 63, 72, 89, 90, 97, 99, 103, 106
Asheville Women's Group 63
Assault Line 63
Association for the Preservation of the Eno River Valley 36
Atlantic Beach 42

b

Bailey 90
Bakersville 46
Banner Elk 104
Barrett, John 90
The Beachcomber's Handbook of Seafood Cookery 9
Beaufort 16, 42, 90
Beekeeping 10-11
Beer making 6
Benson 44
Bethabarg 96
Bicycling, clubs & equipment 41
Big Sandy Mush Therapeutic Community 33
Birth control 15-16
Blackbeard 86
Black Liberation 55, 58, 70, 81
Black Mountain 23
Black Panther Party 58
Black Political Convention 55
Blowing Rock 103
Body & organ donation 29
Bogue Inlet 42
Books, children's 80
Book stores, special interest 71, 111
Boone 14, 48-49, 88, 102, 107, 111
Boyte Family Collection 59
Bragtown Project 79
Brasstown 83, 102
Breast feeding 14-15
Brew It Yourself 6
The Bridge 31
Brown Collection of N.C. Folklore 86
Brown Mountain 45
Brown's Pottery 97
Brunswick Town 90
Buie's Creek 49
Burgaw 60
Burlington 21, 52, 72, 79, 90, 95, 103, 114
Burnsville 28, 49, 82, 87

c

Cabala 63
Cabins in the Laurel 88
Camping, places & supplies 48
Camp Springs 106
Cape Hatteras 42
The Cape Hatteras Seashore 91
Care Inn 31
Carolina Boys Camp 78, 81
Carolina Designer Craftsmen Guild 99
Carolina Friends School 75
The Carolina Gold Rush 87
Carolina Human Development Resources 24
Carolina Population Center 15
Carolina Repertory Company 108
Carolinas Carrousel 44
Carolinas Environmental Study Group 37
Carthage 16
Cartoonists 112
Cash, W.J. 90
Celo Community 28
Celo Direct Drug Service 17
Celo Education Notes 82
Ceramics, see Pottery
Chadbourne 108
Change 81
Chapel Hill 13-17, 21-22, 27, 29-30, 32, 34-35, 37, 40-41, 45, 48-49, 51-52, 59, 62-63, 68, 70-74, 77-80, 85, 90, 100, 103, 106-107, 110-111, 114-117
Chapel Hill Independent High School 78
Chapel Hill Peace Vigil 74
Charlotte 14-16, 18-19, 21-22, 24, 27, 30, 37, 39, 41, 44, 46, 48-49, 57-58, 60-62, 64, 67-72, 76, 79, 95-96, 100, 103, 108, 110-117
Charlotte Women United 64
Cheesemaking 2-9
Cheesemaking supplies 4
Cherokee 44, 90, 93-95, 103, 107
Cherokee Cooklore 7
Cherokee Dance and Drama 94
Cherokee Indian Fair 44
The Cherokee, Indians of the Mountains 94
Cherokee Tragedy 93
Cherokees 7, 44, 93-95
Chickenbone Special 92
Child Advocacy Centers 79
Child Advocacy Program 81
Child Advocacy Systems Project 79
Child Advocates at Western Carolina Center 79
Childbirth 66-67
Child care 80
Children's Center 78
Childress, James 112
Choice, Inc. 31
Christmas, Old, celebration 44
Church of Reconciliation 27
Civil Liberties Union, N.C. 68; Committee on the Status of Women 65
The Civil War in North Carolina 90
Clay, prospecting for 98
Cleveland County 15
Clinics, free 17
Clyde 114
Cole, A.R., Pottery 97
Cole, J.B., Pottery 97
Columbine Company 63
"Coming Events in North Carolina" 44
Common Clay 97
Communities, intentional 26, 28
The Community 31
Community Action Programs 61
Community Book Store 111
Community Colleges & Technical Institutes 81
Community organizing 60-61
Community School for People Under Six 80
Conchy 34-37, 112
Connelly Springs 99
Consciousness raising 63
Conservation Council of North Carolina 34
Consumer organizing 54
Contraception 15-16
Cookbooks, 7, 9-11
Counseling:
- abortion 16, 30-31
- contraception 16, 30-31
- draft 72
- drug 30-32
- general 30-32
- military 72
- transvestite 32
- women 63

Country Doctor Museum 90
Country homes, finding 50
Country stores 87
Court monitoring 70
Craft Fairs Information Service 102
Craft guilds 99
Craft organizations 102
Craft schools 83, 101
Craft shops 103
Crafts, learning 100
Crazy Horse Books 111
Creedmoor 103
Crisis and Suicide Center 31
Crisis lines 30-32
Cullowhee 49, 103
The Cup of Water 26, 31
Curb Market 52

d

Daedalus Book Shop 111
Dance 107
Davidson County Federal Credit Union 61
Deep Gap 104
Dillsboro 103
Discrimination, legal recourse against 69
Divine Light Mission 21
Draft counseling 72
Drama:
- feminist 63
- outdoor 107
- repertory 108

Drug Action of Wake County 32
Drug counseling programs 30-32
Drug cooperative, Celo 17
"Duchess House Review 113
Duke Gay Alliance 62
Duke YM-YWCA, women's groups 64
Dunn 114
Durham 13-17, 21-23, 26-27, 29-31, 35-36, 38-42, 46, 49, 52, 54-55, 57-62, 64-66, 69, 71-75, 78-79, 81, 86, 99-100, 102-103, 106-109, 112, 114-117

e

Eckankar Campus Society 21
Ecology groups 34-37
ECOS, Inc. 35, 39
Eden 112
Edenton 16
Education:
- craft 99-102
- schools 75-82
- self 1-120

Education for Learning to Live Together 82
Efland 60
Ehle, John 2-9
Elizabeth City 99, 103
Elkin 46, 114
Elon College 104, 106, 114
Emerald Isle 42
Environmental concern groups 34-37
ESP research 23

f

Fairmount 60
Family planning 15-16
Fan groups 112
Farmer's Home Administration 51
Farming aids 53
Fayetteville 30, 37, 41, 65, 71-72, 78, 114, 116
Federal Land Bank 51
Festivals, annual 44
Festivals, music 106
Fikeville 114
Film societies 109
Fitzpatrick, Bob 61
The Flaming Ship of Ocracoke 86
Fletcher 51
Flight, anniversary of powered 44
Flora 46-47
Folk culture-folklore 19, 85-89, 105-106; folklore, bibliography of 85; folklore, recordings of 105
Folk music 86, 105-106
Folk School, John C. Campbell 83
Folklife Archive, East Carolina University 85
Folklore Society, North Carolina 85
Fontana 44
Food co-ops 12-13
Food, natural 13-14
Forestry, Division of 49
Foundation for Research on the Nature of Man, Institute for Parapsychology 23
"Foxfire" 84
The Foxfire Book 84
Franklin 16, 46, 102
Free clinics 17
Freewater Film Society 109
The French Broad 89
Friendship House 30
Funeral & Memorial Societies 29

g

GI Center 65, 71
Gastonia 34, 56
Gastonia Strike 56
Gatlinburg, Tennessee 101
Gay Liberation 32, 62
Genesis II 111
Genesis House 30
The Genesis of Lincoln 87
Geological Survey maps 49
Gibbs, R.A. 42
Gift from the Hills 101
Glendale Springs 102
Goldsboro 21, 32, 79
Graham 52, 79
Graveyard of the Atlantic 91
Greensboro 12, 15-16, 21, 26-27, 29-30, 39-42, 48, 52, 55, 58, 65, 69, 71, 76, 79, 100, 103, 106, 108-109, 111-112, 114-116
Greenville 14, 27, 31, 41, 49, 85, 106, 110
Greenwillow School 77
Gregory, Bob 25, 32
Guilford Technical Institute 78
Guru Ram Das Ashram 22

h

Halfway houses 32
Hamlet 114
Hamptonville 60
Handicrafts of the Southern Highlands 97
Hartwood Realty 51
Hassle House 30
Hatteras Island
Havelock 15
Havens for youth 32
Hazelwood 61
Healing, self 18
Health care 15, 17
Health clinics 17
Health Manpower Program 15
Help House 31
Help Line 31
Henderson 16, 40
Hendersonville 14, 21, 36-37, 49, 52, 102
Hickory 21, 31, 114-115
Hidden Valley of the Smokies 47
Hiddenite 46
High Point 26, 65, 69, 72, 74, 104, 106
Hiker's Guide to the Smokies 48
Hiking 48; clubs 48
Hillsborough 98
Hinshaw's Mill Outlet 95
History of N.C. 85, 90
Homecrafts 4
Hope Line 31
Hot Line 31
House repair guides, USDA 53
Human Development 24
Human Ecology Picturebook 25
Human Sexuality Counseling & Information Service 62
Hurdle Mills 21
Hypnosis for childbirth 66

General

Black Liberation 55, 58-59, 70, 81, 92
Clean Movement 32, 41-42
Communications & Arts 63, 65, 76, 107-117
Communities 26, 28, 33
Crafts 44, 83, 95-104
Education 75-83, 99-102, 111, 117
Environmental Action 33-40
Food, for the belly 2-15, 20, 52
Food, for thought 1-120
Gay Liberation 32, 62
Health 14-17, 22, 29-32, 62, 66-67
Land & Rural Living 37, 46, 49-51, 53-54, 61, 70
Law 55, 68-70
Music 86, 104-106
Native Americans 7, 44, 61, 90, 92-95, 113
Organizing (community, political, student, etc.) 29, 54-58, 60-65, 70
Peacework 26, 65, 71-74
Places to hitch to 41, 43-45, 47-48, 57, 90, 92, 107, 110
Political Action 17, 54-59, 70-71, 73
Psychology 16, 18-19, 23-25, 29-33, 62-63, 72, 78-79
Religion 18-23, 26-27, 61, 74
Roots 19, 46-47, 56, 83, 92, 105-106, 111
Women's Liberation 14-16, 59, 63-70, 80

Index

i

Index 119-120
Institute for Nonviolent Study & Action 73
Integral Yoga 22
Inter Church Council for Social Change 27
International Meditation Society 21
Interpreter's House 24
Invisible Kingdom 62

J

Jacksonville 65, 71-72, 108, 114-115
Jamestown 78
John C. Campbell Folk School 83
Jugtown 96
Jugtown Pottery, History and Design 97

k

King Nyle I 62
Kings Mountain 79
Kinston 31, 65
Kitty Hawk 42, 44, 111
Knightdale 102

l

Lake Junaluska 24, 27, 46
LaLeche League 14-15
Lamaze childbirth 67
Land, buying 70
Land Use Congress 37
Laurinburg 78
Laurinburg Technical Institute 78
Lawson, John 92
Leadership Information Exchange 69
Leadership Training Institute 29
Learning Abilities Program 78
Learning Institute of North Carolina 81
Leatherwork 100
Legal aid 68-69
Legends of the Outer Banks 86
Legislature survey 55
Leicester 33
Lenoir 102
Lexington 61, 79
Libraries 111
Lighting, "World's largest living Christmas tree" 44
Lincoln County 96
Linville 41
Literary magazines 113
Little Switzerland 95
Log cabins, precut 51; recycled 50
Lollipop Power 80
Low Income Housing Development Corporation 61
Lumbee Regional Development Association 61
Lumbees 92
Lumberton 31

m

Malcolm X Liberation University 81
Manteo 90, 92, 107, 115
"A Manual of Simple Burial" 29
Manual of the Vascular Flora of the Carolinas 46
Maps 49
Marion 49
Marney, Carlyle 24
Marshall 44, 102
Matthews 99
Mebane 52, 115
Medical Committee for Human Rights 17
Meditation 21, 23
Men's Liberation 62
Metrolina Environmental Concern Association 37
Micaville 46
Military counseling 72
Mill outlet stores 95
The Mind of the South 90
Mineral Localities of North Carolina 46
Ministries, experimental 26-27
Ministry for Social Change 27
Moncure 17
Monroe 115
Moog synthesizers 106
Moorehead Switchboard 32
Moorehead Youth Hostel 32
Moravian Candle Teas 44
Moravian Music Foundation 104
The Moravian Potters in North Carolina 96
Morehead City 49, 72
Morehead Planetarium 90
Morganton 15, 48, 79, 82
Mount Mitchell 108
Mountain Bred 89
Mountain craft co-ops 102
Mountain Homespun: The Crafts and People of the Southern Appalachians 95
Mountains 84, 89
Movies 109-110
Mule Day 44
"Muleskinner News" 106
Murfreesboro 117
Museums 90
Mushrooms 20
Music 104-106; festivals 106
Musical instrument making 104
My Mountains, My People 89
Myths of the Cherokee 94

n

Nags Head 42
Name, keeping your maiden 68-69
Naples 48
National Organization for Women 63-65
Native Americans 92-95, 113
Nativity pageant 44
Natural Areas Inventory 33
Natural childbirth 66-67; bibliography 66
Natural food outlets 13-14
Natural food restaurants 14
Natural Gardens of North Carolina 47
Nebo 79
New American Movement 59; Charlotte Perkins Gilman Chapter 64
New Bern 16, 61, 90
New Bern Fireman's Museum 90
New Garden Friends School 76
A New Voyage to Carolina 92
North Carolina Advancement School 78
North Carolina Books 111
North Carolina Council of Churches Migrant Project 61
The North Carolina Gazetteer 45
North Carolina: A Guide to the Old North State 45
North Carolina and Old Salem Cookery 10
North Carolina Outward Bound School 82
North Carolina Political Prisoners Committee 70
North Carolina Rural Fund for Development 61
North Carolina School of the Arts 76
North Carolina Socialist Union 58
North Carolina State Fair 44
North Carolina Zoological Park 44
North Wilkesboro 41

o

Oak Ridge 8
O'Berry Center 79
Occoneechee Book of Camping 48
Oconaluftee Village 90
Old Book Corner 111
Old Main 92
Old Salem 10, 89-90, 96, 110
Old Salem in Pictures 89
Old Water Mill 8
Open House Counseling Service 30
OPT 57
Oregon Inlet 42
Organically grown food: see Natural food
Organizing, student 54
Orion 62
Outer Banks 19, 86, 91
The Outer Banks of North Carolina 1584-1958 91
Outlet stores 52
Owen, Ben 96
Oxford 21

p

Pan-African Nationalism 81
Parapsychology 23; bibliography 23
Parris, John 89
Peace Action Center 72
Peace Education Booth 73
Peace groups 72-74
Pembroke 41, 61, 92, 113
Penland 95, 101, 117
Penland School of Crafts 101
People's Painting & Craft Co-op 102
People's Party 54
Photography books 88-89
Pictures from an Institution 117
Piedmont 15
Piedmont Crafts Fair 44
Piedmont Craftsmen, Inc. 99
Piedmont Festival 44
Pinehurst 24, 79, 103
Pineola 57
Pisgah Forest 57
Pittsboro 13, 52, 54, 71, 114
Play, places to 43
Plymouth 57
Political action groups 17, 54, 57-59, 73
Political prisoners 70
Porter, Bill 104
Pottery:
- Cherokee 95
- clay prospecting 98
- history of in N.C. 96-97
- traditional potteries, map of 99
- wheels, hand-crafted 98

Pregnancy, counseling 16
Presnell, Edd 104
Press, alternative 114-116; straight 114-116
Prince of Peace Lutheran Center 26
Project Care 79
Prospect Hill 17
Psychic research 23
Psychical Research Foundation 23
Public Interest Research Group 54
Publishing firms 117

q

Quaker House 72
"Quetzal" 113

r

Rabun Gap, Georgia 84
Racial Justice, North Carolina-Virginia Commission for 70
Radical Labor in America 56
Radio 108-109
Radio Collective, Durham Women's 65
Raeford 42
Raleigh 11, 13-14, 21-22, 31-35, 37, 39, 41, 43-44, 48-49, 53, 55, 60-62, 65, 69, 70-72, 77-79, 85, 95, 100, 103, 106, 108, 110-114, 116
Randolph Technical Institute 78
Rank & File Alliance 57
Rap houses 30-31
RAP, Inc. 31
R.A.P. Room 78
Reading, Speech & Psychology Center 78
Real House 31
Rebel Roundup 44
Recreation 43
Recycling:
- metal 39-40
- glass 40
- paper 38-39

Reddick, Jack 104
Reidsville 31, 57
Research Triangle Park 108, 115
Resistance 71
Rhine, J.B. 23
Roaming the Mountains 89
Roanoke Island Historical Park 92
Roanoke Rapids 31, 42
Robbins 96, 99-100
Roberts, Bruce 45, 87, 89, 91
Rocky Mount 31, 34-35, 44, 49, 69
Rodanthe 44
Rose Hill 16
Rural Hall 5
Rutherfordton 15, 27, 107

s

"Salem Christmas–1800" 44
Salisbury 60
Sanford 97, 99
Sauratown Mountain Vineyards, Inc. 5
Schools:
- alternative 76-78, 82
- craft 83, 101
- folk 83
- non-traditional public 78-79

Schwartz, Ollie 104
Seagrove 96-97, 99-100
Seagrove Pottery 97
Sensitivity Training 24
Seventh Street School 76
Shallotte Inlet 19
Shelby 27, 41, 44, 95
Sierra Club 37
Siler City 45, 52, 103, 112
Sipe, John 104
Skydiving 42
Skyland 99
A Small World of Play and Learning 81
Smithfield 39, 115
Snow Hill 16
Soil Conservation Service 53
Southern Africa Committee 59
Southern Highlands Handicraft Guild 99
Southern Historical Collection 85
Southern Pines 21, 31, 79, 116
Southport 90
Sparta 102
Spencer 32
Spices 4
Spivey's Corner 44
Spring Lake 65, 71-72, 114
Spruce Pine 46
Stanley Historical Kitchen Museum 90
"The State: Down Home in North Carolina" 85
State parks 43
Statesville 20, 31, 41, 48, 110
Steadman, Alice 18-19
Steam Automobile Club of America, Inc. 42
Stick, David 91
Strout Realty 51
Studebaker Auto Parts 52
Students International Meditation Society 21
"A Study in Solid Waste Management" 38
Suicide & Crisis Service 31
Summerfield 103
Surfing 42
Suruban Partners 26
Swap Shop Square Dance Festival 44
Switchboards 30-31
Sylva 41

t

Tar Heel Soaring Club, Inc. 42
Tax resistance 71
Teachers, Inc. 78
Telephone counseling services 31
The House 31
Therapeutic Community 33
Thomasville 44
Thomas Wolfe Memorial 90
Thrift shops 52
Title III Learning Disabilities 78
Tours, free industrial 57
Town Creek Indian Mound 90
Training Center for Human Resources 24
Transcendental Meditation 21
Transvestite Information Service 32
Traphill 102
Travel & Promotion Division 44
Tree House 32
Trees, care & keeping of 49
Tryon 14
Tryon Palace 90
"Turner's Carolina Almanac" 85

u

Uhuru Bookstore 111
Union Grove 106
United Action 58
United Farm Agency 51
United Health Services of North Carolina, Inc. 30
United Research, Inc. 23
United We Stand Books 71
Upper French Broad Defense Association 36

v

Vietnam Veterans Against the War 71
Vietnamese Children's Fund 74
Vineyards 5
Vocations for Social Change 69
Volunteer Training Project 69
Voter Education Project 55

w

Wadesboro 104
Wake Forest 112
Walls, Dwayne 92
Ward, C.E. 104
Waterway Recreation Study 43
Watson, Willard 104
Waynesville 16, 44, 102
Weaving 95
Welfare rights organizations 60-61
Western Economic Development Organization 61
Whedbee, Charles 19, 86
"Where It's At In North Carolina: A Research Guide for Organizers" 55
White Lake 44
Whitesville 16
Who's the Matter With Me? 18
Wildflowers of North Carolina 46
"Wild Greens of North Carolina" 47
Wildlife Resource Commission 43
Wilmington 21, 31, 34, 41, 44, 60, 110, 112, 114
Wilson 41, 78
Wilson Technical Institute 78
Wine & beer making supplies 4
Wine making 2-9
Winston-Salem 4, 14-16, 21, 29, 31, 38-41, 44, 48-49, 57-58, 60, 65, 69, 71, 76, 78-79, 85, 95, 99-100, 103-104, 107-109, 114, 117
Winter Wonderland Square & Round Dance Festival 44
Women's Equality Action League 65
Women's Health & Pregnancy Counseling Service 63
Women's International League for Peace & Freedom 70
Women's Liberation 59, 63-65, 68; child-oriented projects 80
Women's Poetry Anthology 63
Women's Political Caucus 63-65
Wright Brothers National Memorial 90
Wright School 78
Wrightsville Beach 103

y

Yancey County Country Store 87
Yoga, Hatha 22; Kundalini 22
Yokefellow House 31
Young Workers Liberation League 57
Your House 31
Youth Hostels 41
Youth Organization for Black Unity 58

z

Zebulon 114
Zero Population Growth 34
Zone therapy 18
Zoo 44

"Also, in looking into hydroponics in North Carolina, I've had some very, very good advice and a good survey of your state, and from where I sit, I'd say that there is approximately nothing going on in North Carolina now that I think is going to be of very great importance 20 years from now."

—Buckminster Fuller

Hydroponics? Maybe not, but there's so much else going on in North Carolina that we've hardly even noticed. Included here are many of them in our Circle of Contents . . . *follow the flow . . .*

Food (Ehle on Cheesemaking, Cookbooks, Beekeeping)→Natural Food (Stores, Restaurants, Breastfeeding)→Contraception & Abortion→Health Care→Healing (Self, Water)→Human Ecology→Mushroom Tripping→Consciousness Expanding→Psychic Research→Rap Houses→Living in Community→Experimental Ministries→Sensitivity Training→Inner Ecology→Outer Ecology→Re/Bi-cycling→Clean Movement→Clean Places→Natural Wonders→Camping→Land & Trees→Country Living (Buying, Renting, Building)→Alternative Consumerism→Home Ag Aids→Consumer & Agrarian Reform→Electoral Politics→Community Organizing→Radical Politics (Socialist, Labor, Black)→Welfare Rights→Liberation (Freak, Gay, Men, Women)→Natural Childbirth→Keeping Your Maiden Name→Legal Aid→Repression Resistance→War Resistance→Peace Groups→Free & Almost Free Schools→Folk Schools→Folklore→Cultural Roots→Crafts (Learning, Making, Selling, Buying)→Traditional Music (String Instrument Makers, Records, Festivals)→Outdoor Drama→Radio→Film-making→Art Galleries→Special-Interest Bookstores→Press (Straight, Alternative)→Literary Magazines→Publishing Firms→Catalogue Production→Index: Access to Carologue

Carologue?

It's, well, a Whole North Carolina Catalog, or a Mother Carolina News, A People's Free Carolina, maybe, or even CaroFoxlinafire. I don't know, it's got an awful lot of fine stuff about living in North Carolina. Especially about living.

UNIVERSITY OF N.C. AT CHAPEL HILL
00033974913